MENNONITE

YEAR BOOK

AND ALMANAC

FOR THE YEAR OF OUR LORD

1927

MENNONITE BOOK CONCERN,

Berne, Indiana

CALENDAR EXPLANATIONS AND NOTICES

Explanation of Symbols

♈ Aries, Ram.	☉ Sun.	☌ Conjunction.
♉ Taurus, Bull.	☺ Full Moon.	✶ Sextile, difference of 60°.
♊ Gemini, Twins.	☽ First Quarter.	□ Quadrature, difference of 90°.
♋ Cancer, Crab.	☾ Last Quarter.	☍ Opposition, difference of 180°.
♌ Leo, Lion.	● New Moon.	☊ Ascending Node, Dragon's Head.
♍ Virgo, Virgin.	⊕ Earth.	☋ Descending Node, Dragon's Tail.
♎ Libra, Balance.	♆ Neptune.	◠ Moon High, farthest north.
♏ Scorpius, Scorpion.	☿ Mercury.	◡ Moon Low, farthest south.
♐ Sagittarius, Archer.	♀ Venus.	
♑ Capricornus, Goat.	♂ Mars.	
♒ Aquarius, Waterman.	♃ Jupiter.	
♓ Pisces, Fisher.	♄ Saturna.	
	♅ Uranus.	

ECLIPSES FOR THE YEAR 1927

In the year 1927 there will be five Eclipses—three of the sun and two of the moon.

1. **An Annular Eclipse of the Sun, January 3d.** Visible only in South America and in the southern part of the Pacific Ocean.

2. **A Total Eclipse of the Moon, January 14-15.** Visible on the Atlantic Ocean and in North and South America. For the United States the time of this eclipse is as follows:

	New York	Chicago	Denver	San Francisco
Moon enters umbra.....	June 15—1:43 A. M.	15—0:43 A. M.	14—11:43 P. M.	14—10:43 P. M.
Middle of eclipse.....	3:24 A. M.	2:24 A. M.	15— 1:24 A. M.	15— 0:24 A. M.
Moon leaves umbra.....	5:06 A. M.	4:06 A. M.	3:06 A. M.	2:06 A. M.

3. **A Total Eclipse of the Sun, June 28-29.** Visible in northern Africa, Europe and north half of Asia.

4. **A Total Eclipse of the Moon, December 8th.** Visible in Asia, Africa and Europe.

5. **A Partial Eclipse of the Sun, December 24th.** Visible only in the South Pacific Ocean.

MORNING STARS

Mercury
Jan. 1 — Jan. 8
Mar. 21 — May 10
July 28 — Aug. 20
Nov. 13 — Dec. 22

Saturn
Jan. 1 — May 16
Dec. 12 — Dec. 31

Venus
Sept. 15 — Dec. 31

Mars
Nov. 15 — Dec. 31

Jupiter
Mar. 18 — Sept. 10

EVENING STARS

Mercury
Feb. 6 — Mar. 8
May 29 — July 13
Sept. 18 — Nov. 2

Saturn
June 6 — Nov. 16

Venus
Jan. 1 — Sept 1

Mars
Jan. 1 — Sept. 10

Jupiter
Jan. 1 — Feb. 20
Oct. 1 — Dec. 31

Chronological Cycles

Dominical Letter —	B
Epact —	27
Golden Number —	9
Solar Cycle —	4

Ember Days
1—Mar. 9
2—June 8
3—Sept. 21
4—Dec. 14

The Four Seasons
Spring begins Mar. 21—8:59 A. M.
Summer begins June 22—4:22 A. M.
Fall begins Sept. 23—7:17 P. M.
Winter begins Dec. 22—2:18 P. M.

1927 has 365 days and is the 151st year of the Independence of the United States. In the Jewish Era the year 5,687 begins at sunset, September 26th. In the Mohammedan Era the year 1345 begins at sunset, June 30th.

MOVABLE FEASTS

Shrove Tuesday, March 1
Ash Wednesday, March 2
Palm Sunday, April 10
Good Friday, April 15
Easter Sunday, April 17
Ascension Day, May 26
Whitsuntide, June 5
Trinity Sunday, June 12
1st Sunday in Advent, Nov. 27

1st Month JANUARY *31 Days*

Date	Week Days	International Sunday School Lessons and Daily Bible Readings	Moon R. & S. H. M.	Moon's signs	Miscellany	Sun rise h.m.	Sun sets h.m.
1	Sat	Disciples Rewarded. Matt. 19:23-30.	5:04	♐	Polaris south 6:55 a. m.	7 24	4 43
1	**The Christian a Follower of Jesus. Mk. 1:16-20.** GOLDEN TEXT—Mark 2:14.				1st Sunday after New Year John 1:1-13. I Peter 4:12-19.		**Day's Length 9 hrs., 19 min.**
2	**Sun**	Christ Becomes a Servant. Phil. 2:5-11.	6:07	♐	☌ ☿ ☾	7 25	4 44
3	Mon	Love and Forgiveness. Luke 6:27-38.	7:13	♑	● ☉ eclipsed. Invisible	7 25	4 45
4	Tues	Love and Brotherhood. 1 John 3:13-24.	Sets	♑	☌ ♀ ☾	7 25	4 46
5	Wed	Unselfishness in Service. 1 Cor. 9:19-23.	6:59	♒	♀ in Apogee	7 25	4 47
6	Thur	Love and Self-denial. Rom. 14:16—15:3.	8:12	♒	☌ ♌ ☾	7 25	4 48
7	Fri	The Pre-eminence of Love. 1 Cor. 13.	9:24	♓	♀ sets 5:43 p. m.	7 24	4 48
8	Sat	Christ Practising His Teaching. Lk. 23:32-43.	10:35	♓	☌ ☉ ☾	7 24	4 49
2	**The Standard of Christian Living. Lk. 6:27-38.** GOLDEN TEXT—Matthew 5:48.				1st Sunday after Epiphany Luke 2:41-52. Rom. 12:1-5.		**Day's Length 9 hrs., 26 min.**
9	**Sun**	Conditions of Blessing. Matt. 5:1-10.	11:46	♈	Aldebaran sets 4:19 a. m.	7 24	4 50
10	Mon	Teaching the Bible to Child. 2 Tim. 3:14-17.	Morn	♈	Rigel sets 3:30 a. m.	7 24	4 52
11	Tues	The Bible in Personal Work. Acts 8:29-38.	0:56	♉	☿	7 24	4 53
12	Wed	Bible Reading in Public. Neh. 8:1-8.	2:05	♉	☌ ♂ ☾	7 24	4 54
13	Thur	Bible and Conviction. 2. Kings 22:10-20.	3:13	♉	Capella south 9:46 a. m.	7 23	4 55
14	Fri	Bible and Temptation. Luke 4:1-15.	4:20	♊	♂ sets 2:09 a. m.	7 23	4 56
15	Sat	Bible and Character-building. Matt. 7:24-29.	5:23	♊	Betelgeuse sets 6:15 a. m.	7 22	4 57
3	**The Christian's Use of the Bible. Deut. 6:4-9.** GOLDEN TEXT—Psalm 119:105.				2nd Sunday after Epiphany Matt. 3:13—4:11. Rom. 12:6-16.		**Day's Length 9 hrs., 36 min.**
16	**Sun**	Cleansing Power of the Word. Ps. 119:9-16.	6:23	♋	Sirius sets 4:06 a. m.	7 22	4 58
17	Mon	The Example of Jesus. Mark 14:32-36.	7:15	♋	☺ Castor south 11:48 p. m.	7 22	4 59
18	Tues	Encouragement to Prayer. Luke 11:5-13.	7:59	♌	☿ rises 7:02 a. m.	7 21	5 00
19	Wed	Secret Prayer. Matt. 6:5-15.	rises	♌	Procyon sets 6:04 a. m.	7 21	5 01
20	Thur	Prayer of Penitence. Psalm 51:1-12.	7:51	♌	☌ Ψ ☾	7 20	5 03
21	Fri	Importunity in Prayer. Luke 18:1-8.	8:50	♍	Pollux sets 7:29 a. m.	7 19	5 04
22	Sat	Holy Spirit and Prayer. Rom. 8:26-30.	9:48	♍	Regulus rises 7:20 p. m.	7 19	5 05
4	**Prayer in the Christian Life. Mk. 1:35; 14:32-36.** GOLDEN TEXT—Matthew 7:7.				3rd Sunday after Epiphany John 2:1-11. Rom. 12:17-21.		**Day's Length 9 hrs., 48 min.**
23	**Sun**	David's Earnest Prayer. Psalm 63:1-8.	10:46	♎	♌ sets 7:31 p. m.	7 18	5 06
24	Mon	Temptation of Jesus. Luke 4:1-13.	11:43	♎	Arcturus rises 10:52 p. m.	7 17	5 07
25	Tues	Escaping Temptation. 1 Cor 10:1-13.	Morn	♎	Antares rises 3:44 a. m.	7 17	5 09
26	Wed	Withstanding Temptation. Prov. 1:10-19.	0:42	♏	Vega south 10:16 a. m.	7 16	5 10
27	Thur	Prayer and Temptation. Mark 14:32-42.	1:42	♏	♄ rises 2:56 a. m.	7 15	5 11
28	Fri	Fortifying against Temptation. Eph. 6:10-20.	2:45	♐	♀ south latitude	7 14	5 12
29	Sat	Daniel's Victory. Dan. 1:8-16.	3:49	♐	Altair rises 4:48 a. m.	7 13	5 14
5	**The Christian Overcoming Temptation. Lk. 4:1-13.** GOLDEN TEXT—Hebrews 2:18.				4th Sunday after Epiphany Matt. 8:23-27. Rom. 13:8-10.		**Day's Length 10 hrs., 2 min.**
30	**Sun**	Christ our Intercessor. Rom. 8:31-39.	4:53	♑	Markab sets 9:20 p. m.	7 13	5 15
31	Mon	Parable of the Talents. Matt. 25:14-30.	5:54	♑	☿ south longitude.	7 12	5 16

MOON PHASES

		Eastern States	Central States	Western States
New Moon	3d	2:28 P. M.	1:28 P. M.	0:28 P. M.
First Quarter	10th	8:43 A. M.	7:43 A. M.	6:43 A. M.
Full Moon	17th	4:27 P. M.	3:27 P. M.	2:27 P. M.
Last Quarter	25th	8:05 P. M.	7:05 P. M.	6:05 P. M.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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2. Being True to Our Covenant with Christ. Heb. 8:10-12. (Consecration meeting.)
9. What Confession of Christ Includes. Rom. 10:1-10; Luke 12:8, 9.
16. How to Develop Our Devotional Life. Ps. 40:1-8.
23. How Can We Train for Service? Acts 18:24-28; Luke 9:1-6, 10.
30. How Show Our Loyalty to Our Church? Rom. 12:3-13. (Denominational Day. Beginning Christian Endeavor Week.)

Date	Week Days	International Sunday School Lessons and Daily Bible Readings	Moon R. & S. H. M.	Moon's signs	Miscellany	Sun rise h.m.	Sun sets h.m.
1	Tues	God the Owner of All. Psalm 50:1-12.	6:49	♍	Spica rises 11:16 p. m.	7 11	5 17
2	Wed	Recognizing God's Claims. Mal. 3:7-12.	7:37	♒	☉ ☿ ☾	7 10	5 18
3	Thur	Stewardship Rewarded. Prov. 3:1-10.	Sets	♒	♂ ♀ ☾	7 09	5 20
4	Fri	Ideal Stewards of Money. 2 Cor. 8:1-9.	8:20	♓	Polaris south 4:41 a. m.	7 08	5 21
5	Sat	Stewardship of Grace. 1 Peter 4:7-11.	9:34	♓	♂ ♁ ☾ ♂ ♀ ♃	7 07	5 22
6		**Practise of Christian Stewardship. Mt. 25:14-30.** GOLDEN TEXT—Matthew 25:21.			5th Sunday after Epiphany Matt. 13:24-30, 36-43. Col. 3:12-17.	**Day's Length 10 hrs., 17 min.**	
6	**Sun**	Giving Cheerfully. 2 Cor. 9:6-15.	10:46	♈	♀ sets 6:54 p. m.	7 06	5 23
7	Mon	Making our Homes Christian. Eph. 5:25—6:4.	11:56	♈	Aldebaran sets 2:24 a. m.	7 04	5 25
8	Tues	Teaching Children the Bible. Deut. 6:4-12.	Morn	♉	Rigel sets 1:35 a. m.	7 03	5 26
9	Wed	Promises to Godly Children. Prov. 3:1-10.	1:06	♉	♂ ♃ ☾	7 02	5 27
10	Thur	Timothy's Training. 2 Tim. 3:14-17.	2:13	♊	Capella south 7:55 a. m.	7 01	5 28
11	Fri	The Home of Lazarus. John 11:1-6.	3:17	♊	♃ sets 1:21 a. m.	7 00	5 30
12	Sat	Abraham's Household. Gen. 18:16-21.	4:17	♋	Betelgeuse sets 4:24 a. m.	6 58	5 31
7		**Making Our Homes Christian. Eph. 5:25—6:4.** GOLDEN TEXT—I. John 4:7.			Septuagesima Sunday Matt. 19:27—20:16. I Cor. 9:24-27.	**Day's Length 10 hrs., 35 min.**	
13	**Sun**	Love Supreme. 1 Cor. 13.	5:10	♋	♂ ☿ ♃	6 57	5 32
14	Mon	Serving In and Thru the Church. Acts 2:42-47.	5:56	♌	Sirius sets 2:12 a. m.	6 56	5 33
15	Tues	Spirit-prompted Service. Acts 13:1-12.	6:37	♌	♂ ♆ ☉	6 55	5 34
16	Wed	Exalted Work of the Church. Isa. 52:1-12.	7:12	♌	☽ ♂ ♆ ☾	6 53	5 36
17	Thur	The Holy Spirit and Witnessing. Acts 1:1-11.	rises	♍	♂ ☉	6 52	5 37
18	Fri	Promoting Harmony in the Ch. Matt. 18:15-20.	7:39	♍	Castor south 9:42 p. m.	6 51	5 38
19	Sat	Christ the Head of the Church. Col. 1:9-23.	8:36	♎	☿ in ♌	6 49	5 39
8		**Serving In and Through the Church. Mt. 5:13-16.** GOLDEN TEXT—I. Cor. 3:9.			Sexagesima Sunday Luke 8:4-15. 2. Cor. 12:1-10.	**Day's Length 10 hrs., 52 min.**	
20	**Sun**	Paul's Prayer for the Church. Eph. 3:14-21.	9:34	♎	☿ rises 7:28 a. m.	6 48	5 40
21	Mon	Making the Community Christ'n. Gal. 5:13-25.	10:32	♎	Procyon sets 3:54 a. m.	6 47	5 42
22	Tues	Responsibility for Others. Gal. 6:1-10.	11:31	♏	Pollux sets 5:23 a. m.	6 45	5 43
23	Wed	Law-abiding Citizens. Rom. 13:1-10.	Morn	♏	Regulus sets 6:40 a. m.	6 44	5 44
24	Thur	The Highest Good. Rom. 14:13-23.	0:31	♐	☾ ☿ in Perihelion	6 42	5 45
25	Fri	Giving Up Sin. Acts 19:18-22.	1:34	♐	♂ ♄ ☾	6 41	5 46
26	Sat	The Heavenly Ideal. Rev. 21:1-8.	2:36	♐	♂ ♄ ☉	6 39	5 47
9		**Making the Community Christian. Gal. 5:13-25.** GOLDEN TEXT—Ephesians 5:11.			Quinquagesima Sunday Luke 18:31-43. I Cor. 13:1-13.	**Day's Length 11 hrs., 10 min.**	
27	**Sun**	Protection against Enemies. Eph. 6:10-20.	3:37	♑	♃ sets 5:55 p. m.	6 38	5 48
28	Mon	Sharing the Good News. 2 Cor. 5:14-20.	4:34	♑	Arcturus rises 8:34 p. m.	6 36	5 50

MOON PHASES

		Eastern States	Central States	Western States
New Moon	2d	2:54 A. M.	1:54 A. M.	0:54 A. M.
First Quarter	8th	5:54 P. M.	4:54 P. M.	3:54 P. M.
Full Moon	16th	10:18 A. M.	9:18 A. M.	8:18 A. M.
Last Quarter	24th	2:42 P. M.	1:42 P. M.	0:42 P. M.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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6. International Fellowship through Christian Endeavor. Eph. 4:1-6. (C. E. Day.)
13. Expressing the Missionary Spirit. Matt. 9:35-38.
20. Our Duty as Christian Citizens. Isa. 62:6-12.
27. Practising World-Brotherhood. Mark 3:31-35; Rev. 7:9, 10.

Date	Week Days	International Sunday School Lessons and Daily Bible Readings	Moon R. & S. H. M.	Moon's signs	Miscellany	Sun rise h.m.	Sun sets h.m.
1	Tues	The Great Commission. Matt. 28:16-20.	5:24	♒	♂ ♃ ☉	6 35	5 51
2	Wed	The Purpose of Preaching. 1 Cor. 1:18-25.	6:09	♒	Antares rises 1:23 a. m.	6 33	5 52
3	Thur	Paul's Example. 1 Cor. 2:1-10.	6 54	♓	● ♂ ♃ ☾	6 32	5 53
4	Fri	The Minister's Spirit. 1 Thess. 2:1-12.	Sets	♓	♂ ☿ ☾	6 30	5 54
5	Sat	The Sower's Reward. Psalm 126.	8:26	♈	♂ ♀ ☾	6 29	5 55
10		**Sharing the Good News. Acts 8:4-8.** GOLDEN TEXT—Acts 1:8.			1st Sunday in Lent John 17:1-26. II Cor. 6:1-10.		**Day's Length 11 hrs., 29 min.**
6	**Sun**	The Gracious Invitation. Isa. 55:1-7.	9:40	♈	☿ in north. Latitude	6 27	5 56
7	Mon	Making the World Christian. Acts 16:6-15.	10:53	♉	Vega south 7:39 a. m.	6 26	5 58
8	Tues	Power for Evangelizing. Acts 1:1-11.	Morn	♉	♄ rises 0:28 a. m.	6 24	5 59
9	Wed	World Conquest Prophesied. Psalm 72:8-19.	0:03	♊	♂ ♂ ☾	6 22	6 00
10	Thur	Prayer for Workers. Luke 10:1-9.	1:10	♊	Alturus rises 2:10 a. m.	6 21	6 01
11	Fri	Paul's Appeal to the Heathen. Acts 17:22-31.	2:13	♋	Markab rises 4:58 a. m.	6 19	6 02
12	Sat	The Success of Missions. Acts 9:32-35.	2:59	♋	Spica rises 8:42 p. m.	6 18	6 03
11		**Making the World Christian. Mt. 28:16-20.** GOLDEN TEXT—Matthew 28:19.			2nd Sunday in Lent Matt. 15:21-28. I Thess. 4:1-12.		**Day's Length 11 hrs., 48 min.**
13	**Sun**	The Enlargement of the Church. Isa. 60:1-5.	3:57	♋	♂ ☿ ☉	6 16	6 04
14	Mon	The Christian's Hope. John 14:1-10.	4:38	♌	Polaris south 2:11 a. m.	6 14	6 05
15	Tues	Our Heavenly Home. 2 Cor. 5:1-10.	5:14	♌	♂ ♆ ☾	6 13	6 06
16	Wed	Heaven a Reward. Matt. 25:31-40.	5:45	♍	♀ sets 8:20 p. m.	6 11	6 07
17	Thur	The Way to Heaven. John 10:1-9.	rises	♍	Aldebaran sets 11:54 p. m.	6 09	6 08
18	Fri	A Preview of Heaven, Rev. 22:1-7.	6:30	♍	♄ stationary	6 08	6 09
19	Sat	The Universal Invitation. Rev. 22:10-17.	7:28	♎	Rigel sets 11:01 p. m.	6 06	6 10
12		**The Christian's Hope. John 14:1-3; II. Cor. 5:1-10.** GOLDEN TEXT—John 14:2.			3rd Sunday in Lent Luke 11:14-28. Eph. 5:1-9.		**Day's Length 12 hrs., 8 min.**
20	**Sun**	The New Jerusalem. Rev. 21:1-7.	8:26	♎	♂ ☿ ♃	6 04	6 12
21	Mon	The Greatest Grace. 1 Cor. 13.	9:24	♏	♂ ☉ ☉ enters ♈ Spring beg.	6 03	6 13
22	Tues	The Excellency of the Bible. Psalm 19.	10:24	♏	Capella south 5:18 a.m.	6 01	6 14
23	Wed	Effective Praying. Matt. 6:5-15.	11:25	♏	♂ sets 0:30 a. m.	5 59	6 15
24	Thur	Forgetting God. Deut. 8:11-20.	Morn	♐	♂ ♄ ☾	5 58	6 16
25	Fri	Obedience and Prosperity. Lev. 26:3-13.	0:26	♐	♀ in ♌	5 56	6 17
26	Sat	A Devout Household. Acts 10:1-8.	1:26	♑	☿ stationary	5 54	6 18
13		**Review: Studies in the Christian Life.** GOLDEN TEXT—John 14:15.			4th Sunday in Lent John 6:1-27. Col. 3:18—4:1.		**Day's Length 12 hrs., 26 min.**
27	**Sun**	Heaven a Place of Service. Rev. 7:9-17.	2:22	♑	Betelgeuse sets 1:35 a. m.	5 53	6 19
28	Mon	Peter a Disciple of Jesus. Mark 1:14-20.	3:15	♒	Sirius sets 11:24 p. m.	5 51	6 20
29	Tues	Andrew Finds Peter. John 1:35-42.	4:00	♒	☿ in ♍	5 49	6 21
30	Wed	A Fisher of Men. Luke 5:1-11.	4:41	♓	Castor south 7:04 p. m.	5 48	6 22
31	Thur	Cost of Discipleship. Luke 14:25-35.	5:17	♓	♂ ☿ ☾ ♂ ♃ ☾	5 46	6 23

MOON PHASES

		Eastern States	Central States	Western States
New Moon	3d	1:25 P. M.	0:25 P. M.	11:25 A. M.
First Quarter	10th	5:03 A. M.	4:03 A. M.	3:03 A. M.
Full Moon	18th	4:24 A. M.	3:24 A. M.	2:24 A. M.
Last Quarter	26th	5:35 A. M.	4:35 A. M.	3:35 A. M.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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6. Stewardship as a Rule of Living. Matt. 25:14-30. (Consecration meeting.)
13. How to Conquer Circumstances. Phil. 4:5-7, 10-13.
20. How Can We Improve Our Minds? Prov. 2:1-9.
27. What Does a Missionary Do? Matt. 10:5-10.

4th Month — APRIL — 30 Days

Date	Week Days	International Sunday School Lessons and Daily Bible Readings	Moon R. & S. H. M.	Moon's signs	Miscellany	Sun rise h.m.	Sun sets h.m.
1	Fri	Work of the Disciple. Matt. 10:5-15.	5:57	♈	☌ ☉ ☾	5 44	6 24
2	Sat	Making the Great Decision. Josh. 24:14-25.	7:14	♈	● ☿ rises 4:46 a. m.	5 43	6 25
14		**Peter a Disciple of Jesus. Mk. 1:14-18, 29-31.** GOLDEN TEXT—Mark 1:17.			5th Sunday in Lent John 8:46-59. Heb. 9:11-15.		**Day's Length 12 hrs., 45 min.**
3	**Sun**	The Gracious Invitation. Isa. 55:1-5.	8:29	♉	Procyon sets 1:20 a. m.	5 41	6 26
4	Mon	Peter's Lesson in Trust. Matt. 14:22-33.	9:44	♉	☌ ♀ ☾	5 40	6 27
5	Tues	The Floating Axe. 2 Kings 6:1-7.	10:55	♊	Pollux sets 2:37 a. m.	5 38	6 28
6	Wed	Jonah in a Storm. Jonah 1:4-16.	Morn	♊	☌ ☿ ♃	5 36	6 30
7	Thur	Paul in a Storm. Acts 27:27-44.	0:02	♊	☌ ♂ ☾	5 35	6 31
8	Fri	Hope the Anchor of the Soul. Heb. 6:13-20.	1:02	♋	Regulus sets 3:46 a. m.	5 33	6 32
9	Sat	Trusting in Jehovah. Psalm 31:1-14.	1:54	♋	● ☿ in Apogee	5 31	6 33
15		**Peter's Lesson in Trust. Mt. 14:22-33.** GOLDEN TEXT—Matthew 14:27.			Palm Sunday Matt. 21:1-9. Phil. 2:5-11.		**Day's Length 13 hrs., 4 min.**
10	**Sun**	The Security of the Godly. Psalm 91:1-10.	2:39	♌	☿ in west Longitude	5 30	6 34
11	Mon	Peter's Great Confession. Matt. 16:13-24.	3:16	♌	☌ ♆ ☾	5 28	6 35
12	Tues	A Woman's Confession. John 4:20-29.	3:49	♍	♃ rises 4:17 a. m.	5 27	6 36
13	Wed	Courageous Confession. Acts 4:13-22.	4:17	♍	Arcturus rises 5:41 p. m.	5 25	6 37
14	Thur	The Sure Foundation. 1 Cor. 3:1-11.	4:44	♍	Antares sets 7:27 a. m.	5 24	6 38
15	Fri	The Precious Corner-stone. Isa. 28:14-22.	5:07	♎	Vega south 5:05 a. m.	5 22	6 39
16	Sat	Living Stones. 1 Peter 2:1-10.	rises	♎	♄ rises 9:52 p. m.	5 20	6 40
16		**Peter's Great Confession. Matthew 16:13-24.** GOLDEN TEXT—Matthew 16:16.			Easter Sunday Mark 16:1-8. I Cor. 15:1-20.		**Day's Length 13 hrs., 23 min.**
17	**Sun**	Magnifying the Lord. Psalm 34:1-8.	7:18	♏	☽ ☌ ☿ ☉	5 18	6 41
18	Mon	Peter at the Transfiguration. Mark 9:2-10.	8:18	♏	Altair rises 11:36 p. m.	5 17	6 42
19	Tues	Testimony of Peter. 2 Peter 1:12-21.	9:19	♏	Markab rises 2:24 a. m.	6 16	6 43
20	Wed	The Witness of the Father. John 5:30-40.	10:20	♐	☌ ♄ ☾	5 14	6 44
21	Thur	The Voice from Heaven. John 12:23-32.	11:21	♐	Spica sets 4:52 a. m.	5 13	6 45
22	Fri	The Glory of the Lord. 2 Cor. 3:7-18.	Morn	♑	Polaris south 11:37 p. m.	5 11	6 46
23	Sat	The Glorified Savior. Rev. 1:9-18.	0:17	♑	♀ sets 9:48 p. m.	5 10	6 47
17		**Peter at the Transfiguration. Mark 9:2-10.** GOLDEN TEXT—Mark 9:7.			1st Sunday after Easter John 20:19-23. I John 5:4-13.		**Day's Length 13 hrs., 39 min.**
24	**Sun**	A Glorious Vision. Isa. 6:1-8.	1:10	♑	Aldebaran sets 9:25 p. m.	5 09	6 48
25	Mon	Peter Following afar off. Mark 14:53-62.	1:56	♒	Rigel sets 8:31 p. m.	5 07	6 49
26	Tues	Warned against Temptation. Lk. 22:31-40.	2:38	♒	Capella south 3:00 a. m.	5 06	6 50
27	Wed	Peter's Denial and Repentance. Mark 14:63-72.	3:14	♓	♂ sets 11:43 p. m.	5 04	6 51
28	Thur	Despised and Rejected. Isa. 53:1-12.	3:47	♓	♂ ♃ ☾	5 03	6 52
29	Fri	Avoiding Temptation. Prov. 4:10-19.	4:19	♈	☿ gr. south Latitude	5 02	6 54
30	Sat	Godly Sorrow and Repentance. 2 Cor. 7:1-10.	4:50	♈	☌ ☿ ☾	5 00	6 55

MOON PHASES

		Eastern States	Central States	Western States
New Moon	1st	10:24 P. M.	9:24 P. M.	8:24 P. M.
First Quarter	8th	6:20 P. M.	5:20 P. M.	4:20 P. M.
Full Moon	16th	9:35 P. M.	8:35 P. M.	7:35 P. M.
Last Quarter	24th	4:20 P. M.	3:20 P. M.	2:20 P. M.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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3. What Is Real Christianity? Jas. 1:19-27; John 13:34, 35. (Consecration meeting.)
10. Why Is the Bible the Greatest Book in the World? Rom. 15:4; II Tim. 3:14-17.
17. Christ in Us, Power for a New Life. Eph. 2:1-10. (Easter.)
24. If I Were to Be a Foreign Missionary, What Country Would I Choose? Why? Acts 1:8.

5th Month — MAY — 31 Days

Date	Week Days	International Sunday School Lessons and Daily Bible Readings	Moon R. & S. H. M.	Moon's signs	Miscellany	Sun rise h.m.	Sun sets h.m.
18		**Peter's Denial and Repentance. Mk. 14:53, 54, 66-71.** GOLDEN TEXT—I. Cor. 10:12.			2nd Sunday after Easter. John 10:11-18. I Peter 2:21-25.		Day's Length 13 hrs., 57 min.
1	**Sun**	The Penitent's Prayer. Psalm 51:1-9.	7:17	♌	Betelgeuse sets 11:17 p. m.	4 59	6 56
2	Mon	Peter at the Lord's Tomb. John 20:1-10.	8:32	♌	Sirius sets 9:08 p. m.	4 58	6 57
3	Tues	Jesus and the Seven by the Sea. Jno. 21:1-14.	9:44	♋	Castor south 4:50 p. m.	4 57	6 58
4	Wed	Peter Tried and Commissioned. John 21:15-23.	10:49	♋	☌ ☾	4 55	6 59
5	Thur	Peter a Witness of the Resur. 1 Cor. 15:1-10.	11:47	♋	☌ ☾	4 54	7 00
6	Fri	Jesus Appears to the Eleven. Luke 24:36-49.	Morn	♋	♆ stationary	4 53	7 01
7	Sat	Jesus Commissions the Disciples. Acts 1:1-14.	0:36	♌	☿ rises 4:26 a. m.	4 52	7 02
19		**Peter and the Risen Lord. John 20:1-10; 21:1-23.** GOLDEN TEXT—I. Peter 1:3.			3rd Sunday after Easter. John 16:5-15. I Peter 2:11-17.		Day's Length 14 hrs., 12 min.
8	**Sun**	Our Hope. 1 Peter 1:3-12.	1:17	♌	Procyon sets 10:54 p. m.	4 51	7 03
9	Mon	Peter's Sermon at Pentecost. Acts 2:14-21.	1:52	♌	☌ ♆ ☾	4 50	7 04
10	Tues	Peter's Sermon at Pentecost. Acts 2:22-36.	2:21	♍	Pollux sets 0:19 a. m.	4 48	7 05
11	Wed	Result of Peter's Sermon. Acts 2:37-47.	2:47	♍	Regulus sets 1:37 a. m.	4 47	7 06
12	Thur	Promise of the Holy Spirit. John 16:7-15.	3:12	♎	♃ rises 2:35 a. m.	4 46	7 07
13	Fri	Spiritual Gifts. 1 Cor. 12:1-11.	3:35	♎	Arcturus sets 6:03 a. m.	4 45	7 08
14	Sat	Precious Promises. 2 Peter 1:1-11.	3:59	♎	Antares sets 5:29 a. m.	4 44	7 09
20		**Peter at Pentecost. Acts 2.** GOLDEN TEXT—Acts 2:38.			4th Sunday after Easter. John 16:16-23. James 1:13-20.		Day's Length 14 hrs., 27 min.
15	**Sun**	The Acceptable Spirit. Phil. 2:5-11.	4:25	♍	Vega south 3:07 a. m.	4 43	7 10
16	Mon	The Lame Man Healed. Acts 3:1-10.	4:53	♍	☺ ♐ ♆ ☉	4 42	7 11
17	Tues	Peter's Defense. Acts 4: 1-12.	5:24	♐	☌ ♄ ☾	4 41	7 12
18	Wed	The Lame shall Leap. Isa. 35:1-10.	rises	♐	☿ in ♌	4 40	7 13
19	Thur	Æneas Healed. Acts 9:32-35.	10:14	♐	♄ sets 5:30 a. m.	4 40	7 14
20	Fri	Christian Helpfulness. James 5:13-20.	11:08	♑	☌ ☿ ☉	4 39	7 14
21	Sat	Strength from God. Mark 11:20-25.	11:57	♑	Altair rises 9:26 p. m.	4 38	7 15
21		**Peter Heals the Lame Man. Acts 3:1—4:31.** GOLDEN TEXT—Acts 4:12.			5th Sunday after Easter. John 16:23-33. James 1:21-27.		Day's Length 14 hrs., 39 min.
22	**Sun**	The Glory of Zion. Isa. 35:1-10.	Morn	♒	♂ gr. north Latitude	4 37	7 16
23	Mon	The Apostles Persecuted. Acts 5:17-26.	0:39	♒	☿ near the Sun	4 36	7 17
24	Tues	The Apostles Beaten. Acts 5:33-42.	1:15	♓	Markab rises 0:06 a. m.	4 36	7 18
25	Wed	Disciple not above his Master. Mt. 10:16-25.	1:48	♓	☌ ♃ ☾	4 35	7 19
26	Thur	Suffering for Righteousness' Sake. 1 Pet. 3:8-22.	2:19	♈	☌ ♁ ☾ ♂ ♄ ☉	4 34	7 20
27	Fri	Partakers of Christ's Sufferings. 1 Pet. 4:12-19.	2:49	♈	Spica sets 2:30 a. m.	4 34	7 21
28	Sat	Rejoicing in Persecution. Matt. 5:1-12.	3:20	♉	Polaris south 9:15 p. m.	4 33	7 22
22		**Peter Undaunted by Persecution. Acts 5:17-42.** GOLDEN TEXT—Acts 5:29.			6th Sunday after Easter. John 15:26—16:4. I Peter 4:8-11.		Day's Length 14 hrs., 49 min.
29	**Sun**	Security in Jehovah. Psalm 27:1-6.	3:53	♉	♀ sets 10:34 p. m.	4 33	7 22
30	Mon	Peter Preaching to Cornelius. Acts 10:34-48.	4:31	♊	Aldebaran rises 5:09 a. m.	4 32	7 23
31	Tues	Gentile Church at Antioch. Acts 11:19-26.	5:14	♊	☌ ☿ ☾	4 32	7 24

MOON PHASES

		Eastern States	Central States	Western States
New Moon	1st	6:40 A. M.	5:40 A. M.	4:40 A. M.
First Quarter	8th	9:27 A. M.	8:27 A. M.	7:27 A. M.
Full Moon	16th	1:03 P. M.	0:03 P. M.	11:03 A. M.
Last Quarter	23d	11:34 P. M.	11:34 P. M.	10:34 P. M.
New Moon	30th	3:06 P. M.	2:06 P. M.	1:06 P. M.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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1. What Vocations Are Worth While? I Cor. 3:6-16. (Consecration meeting.)
8. Elements in Ideal Home Life. Eph. 6:1-9.
15. How to Become a Leader. II Tim. 2:1-7.
22. Bible Guide-Posts. Ps. 119:9-16.
29. How Have Missions Helped China? Luke 4:16-31.

6th Month — JUNE — 30 Days

Date	Week Days	International Sunday School Lessons and Daily Bible Readings	Moon R. & S. H. M.	Moon's signs	Miscellany	Sun rise h.m.	Sun sets h.m.
1	Wed	Jesus and the Gentile Woman. Jno. 4:1-14.	9:33	♍	Rigel sets 6:10 p. m.	4 31	7 25
2	Thur	Salvation for All. Rom. 10:11-21.	10:27	♍	☿ gr. north Latitude	4 30	7 25
3	Fri	Partakers of the Gospel. Eph. 3:1-13.	11:13	♍	☌ ☾ ☌ ☾	4 30	7 26
4	Sat	Children of Abraham. Gal. 3:1-14.	11:50	♎	Capella south 0:26 a. m.	4 30	7 27
23		**Peter Preaching to Gentiles. Acts, Ch. 10, 11.** GOLDEN TEXT—Rom. 10:12.	Whitsunday John 14:23-31.		Acts 2:1-18.	Day's Length 14 hrs., 58 min.	
5	Sun	The Gospel for All Nations. Psalm 67:1-7.	Morn	♎	☌ ☍ ☾	4 29	7 27
6	Mon	Peter Delivered from Prison. Acts 12:5-17.	0:22	♏	☌ sets 10:34 p. m.	4 29	7 28
7	Tues	The Safety of the Godly. Psalm 121.	0:50	♏	Betelgeuse sets 8:51 p. m.	4 29	7 29
8	Wed	God Delivers His Own. Psalm 97.	1:15	♏	Sirius sets 6:42 p. m.	4 29	7 29
9	Thur	Divine Care. 1 Kings 17:1-9.	1:39	♐	☌ ☌ ☌	4 28	7 30
10	Fri	Elisha Delivered. 2 Kings 6:8-19.	2 02	♐	Castor south 2:20 p. m.	4 28	7 30
11	Sat	Daniel Delivered from the Lions Dan. 6:14-23.	2:26	♑	☿ sets 9:10 p. m.	4 28	7 31
24		**Peter Delivered from Prison. Acts 12: 1-17.** GOLDEN TEXT—Psalm 34:19.	Trinity Sunday John 3:1-15.		Rom. 11:33-36.	Day's Length 15 hrs., 3 min.	
12	Sun	The Guardian Angel. Psalm 34:1-8.	2:54	♑	Procyon sets 7:36 p. m.	4 28	7 31
13	Mon	Peter Teaches Good Citizenship. 1 Pet. 2:11-20.	3:24	♑	☌ ☌ ☾	4 28	7 32
14	Tues	Abstinence from Evil. 1 Peter 4:1-11.	4:00	♑	Pollux sets 10:01 a. m.	4 28	7 32
15	Wed	Fruits of Flesh and Spirit. Gal. 6:7-16.	4:42	♑	☉ ☾ total Eclipse	4 28	7 33
16	Thur	Denying Ungodliness. Titus 2:1-15.	rises	♒	Regulus sets 11:15 p. m.	4 28	7 33
17	Fri	Overcoming Evil with Good. Rom. 12:9-21.	9:54	♒	♃ rises 0:27 a. m.	4 28	7 33
18	Sat	On Guard. Matt. 26:36-44.	10:39	♒	Arcturus sets 3:41 a. m.	4 28	7 34
25		**Peter Teaches Good Citizenship. I. Peter 2:11-17.** GOLDEN TEXT—Rom. 13:10.	1st Sunday after Trinity Luke 16:19-31.		I John 4:16-21.	Day's Length 15 hrs., 6 min.	
19	Sun	God's Care for the Needy. Ps. 146:1-10.	11:18	♒	Antares sets 3:07 a. m.	4 28	7 34
20	Mon	Life and Letters of Peter. 1 Pet. 5:1-11.	11:52	♓	Vega south 0:45 a. m.	4 28	7 34
21	Tues	Peter a Disciple of Jesus. John 1:35-42.	Morn	♓	♄ sets 3:08 a. m.	4 28	7 34
22	Wed	Peter's Great Confession. Matt. 16:13-24.	0:22	♈	☾ ☉ enters ♋ longest day	4 29	7 35
23	Thur	Peter's Sermon at Pentecost. Acts 2:14-21.	0:51	♈	Altair rises 7:16 p. m.	4 29	7 35
24	Fri	Peter's Exhortations. 2 Peter 1:1-11.	1:21	♈	☐ ♃ ☉	4 29	7 35
25	Sat	Peter's Final Warning. 2 Peter 3:8-18.	1:52	♉	☿ in ♉	4 29	7 35
26		**Review: Life and Letters of Peter. I. Peter 5:1-11.** GOLDEN TEXT—Matthew 4:19.	2nd Sunday after Trinity Luke 15:1-10.		I John 3:13-24.	Day's Length 15 hrs., 5 min.	
26	Sun	The Happiness of Believers. Isa. 55:6-13.	2:27	♉	Markab rises 9:56 p. m.	4 30	7 35
27	Mon	Jehovah Rejected. 1 Sam. 8:1-9.	3:07	♊	☌ in Apogee	4 30	7 35
28	Tues	Jehovah's Choice of a King. Deut. 17:14-20.	3:53	♊	Spica set 0:24 a. m.	4 31	7 35
29	Wed	Saul Chosen King. 1 Sam. 10:17-25.	4:46	♋	● ☉ total Eclipse	4 31	7 35
30	Thur	The King's Folly. 1 Sam. 13:5-14.	Sets	♋	Pollux south 7:05 p. m.	4 31	7 35

MOON PHASES

		Eastern States	Central States	Western States
First Quarter	7th	2:48 A. M.	1:48 A. M.	0:48 A. M.
Full Moon	15th	3:19 A. M.	2:19 A. M.	1:19 A. M.
Last Quarter	22d	5:19 A. M.	4:19 A. M.	3:19 A. M.
New Moon	30th	4:06 P. M.	3:06 P. M.	2:06 P. M.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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5. Our Christian Duty to Maintain Health. I Tim. 4:8; Rom. 12:1. (Consecration meeting.)
12. Poems That Are Worth While. Ps. 23:1-6.
19. Our Need for a Christian Sunday. Mark 2:27, 28; 3:1-5.
26. Where Are Missionaries More Needed—India or Africa? Matt. 18:11-14.

7th Month — JULY — 31 Days

Date	Week Days	International Sunday School Lessons and Daily Bible Readings	Moon R. & S. H. M.	Moon's signs	Miscellany	Sun rise h.m.	Sun sets h.m.
1	Fri	Saul Rejected. 1 Sam. 15:13-23.	9:46	♌	☌ ☿ ☾	4 31	7 35
2	Sat	Discerning Christ's Kingdom. Mk. 12:28-34.	10:21	♌	☌ ♂ ☾ ☌ ♀ Ψ ☌ ♀ ☾	4 32	7 35
27	**Saul Chosen King. I. Samuel 9—11.** GOLDEN TEXT—Micah 5:8.		3rd Sunday after Trinity Matt. 5:1-16. I Peter 5:5-11.			Day's Length 15 hrs., 2 min.	
3	**Sun**	Learning Jehovah's Law. Psalm 119:1-8.	10:51	♍	⊕ in Apogee	4 33	7 35
4	Mon	Jehovah Calls Samuel. 1 Sam. 3:1-10.	11:17	♍	♀ sets 10:03 p. m.	4 33	7 34
5	Tues	Samuel a Prophet. 1 Sam. 3:11-21.	11:42	♍	☿ stationary	4 34	7 34
6	Wed	Samuel Interceding for Israel. 1 Sam. 7:3-12.	Morn	♎	☿ in Apogee	4 35	7 34
7	Thur	Admonishing the People. 1 Sam. 12:6-18.	0:05	♎	Aldebaran rises 2:39 a. m.	4 35	7 34
8	Fri	Samuel's Farewell. 1 Sam. 12:1-5, 19-25.	0:29	♏	Rigel sets 3:44 a. m.	4 36	7 33
9	Sat	An Apostle's Farewell. Acts 20:22-35.	0:55	♏	♂ 2↓ ♁	4 36	7 33
28	**Samuel's Farewell. I. Samuel 12.** GOLDEN TEXT—Psalm 26:3.		4th Sunday after Trinity Matt. 5:17-48. Rom. 8:18-27.			Day's Length 14 hrs., 56 min.	
10	**Sun**	A Life of Integrity. Psalm 26:1-8.	1:23	♏	♂ ♄ ☾	4 37	7 33
11	Mon	Jehovah Chooses David as King. Ps. 89:19-37.	1:56	♐	Capella south 10:00 p. m.	4 38	7 32
12	Tues	Samuel Anoints David. 1 Sam. 16:1-13.	2:35	♐	♂ sets 9:18 p. m.	4 39	7 32
13	Wed	My Servant David. Ezek. 34:20-31.	3:22	♑	Betelgeuse sets 6:29 p. m.	4 39	7 31
14	Thur	The Ministry of Music. 1 Sam. 16:14-23.	4:17	♑	Sirius rises 6:16 a.m.	4 40	7 31
15	Fri	Christ's Kingdom Foretold. Isa. 11:1-10.	rises	♒	♀ in ♉	4 41	7 30
16	Sat	Consecration of Youth. 2 Tim. 2:14-26.	9:17	♒	Castor south 12:10 p. m.	4 42	7 30
29	**Samuel Anoints David. I. Samuel 16:1-13.** GOLDEN TEXT—I. Timothy 4:12.		5th Sunday after Trinity Matt. 6:1-18. I Peter 3:8-15.			Day's Length 14 hrs., 47 min.	
17	**Sun**	Loving Jehovah's Law. Prov. 3:1-6.	9:53	♒	☌ ♂ Ψ	4 42	7 29
18	Mon	David and Goliath. 1 Sam. 17:31-40.	10:26	♓	☿ sets 7:11 p. m.	4 43	7 28
19	Tues	A Victory of Faith. 1 Sam. 17:41-51.	10:55	♓	☌ 2↓ ☾	4 44	7 28
20	Wed	A Prayer for Defense. Psalm 54:1-7.	11:24	♈	☌ ☿ ⊙	4 45	7 27
21	Thur	A Prayer for Deliverance. 2 Kings 19:14-19.	11:54	♈	Procyon rises 5:27 a. m.	4 46	7 26
22	Fri	God's Deliverance. Psalm 44:1-8.	Morn	♉	Pollux rises 4:00 a. m.	4 47	7 25
23	Sat	Jesus and the Tempter. Matt 4:1-11.	0:27	♉	Regulus sets 8:49 p. m.	4 48	7 25
30	**David and Goliath. I. Samuel 17.** GOLDEN TEXT—Psalm 27:1.		6th Sunday after Trinity Matt. 6:19-34. Rom. 6:1-11.			Day's Length 14 hrs., 36 min.	
24	**Sun**	Fearless Trust in Jehovah. Psalm 27:1-5.	1:04	♊	2↓ rises 10:07 p. m.	4 48	7 24
25	Mon	David and Jonathan. 1 Sam. 18:1-9.	1:47	♊	2↓ stationary	4 49	7 23
26	Tues	A Father's Love for his Son. Gen. 44:25-34.	2:37	♋	☿ gr. south Latitude	4 50	7 22
27	Wed	Wearing Friendship as a Mask. 1 Sam. 18:12-21	3:33	♋	☌ ☿ ☾	4 51	7 21
28	Thur	The Test of Friendship. 1 Sam. 20:12-23.	4:33	♌	Arcturus sets 1:03 a. m.	4 52	7 20
29	Fri	Love Stronger than Death. 2. Sam. 9:1-13.	Sets	♌	Antares sets 0:29 a. m.	4 53	7 19
30	Sat	Love Characterized. 1 Cor. 13:1-13.	8:51	♌	♂ Ψ ☾ ☌ ♂ ☾	4 54	7 18
31	**David and Jonathan. I. Samuel 18:1-4; 19:1-7.** GOLDEN TEXT—Proverbs 18:24.		7th Sunday after Trinity Matt. 7:1-12. Rom. 6:19-23.			Day's Length 14 hrs., 22 min.	
31	**Sun**	The Divine Friendship. John 15:9-17.	9:19	♍	Vega south 10:03 p. m.	4 55	7 17

MOON PHASES

		Eastern States	Central States	Western States
First Quarter	6th	7:52 P. M.	6:52 P. M.	5:52 P. M.
Full Moon	14th	2:22 P. M.	1:22 P. M.	0:22 P. M.
Last Quarter	21st	9:43 A. M.	8:43 A. M.	7:43 A. M.
New Moon	28th	12:36 P. M.	11:36 P. M.	10:36 P. M.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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3. What Our Government Does for Us. Rom. 13:1-8.
10. Christ's Teachings That Are too Seldom Practised. Matt. 5:38-48. (Consecration meeting.)
17. Applying Christian Standards in Amusements. Phil. 4:8; I Cor. 6:12; 8:12, 13.
24. What Are Causes and Cures of Unrest? Ps. 43:1-5; Matt. 11:28-30.
31. Great Missionary Characters. II Cor. 11:23-28.

8th Month AUGUST 31 Days

Date	Week Days	International Sunday School Lessons and Daily Bible Readings	Moon R. & S. H. M.	Moon's signs	Miscellany	Sun rise h.m.	Sun sets h.m.
1	Mon	Saul Pursuing David. 1 Sam. 26:1-6.	9:44	♍	☉ ♀ ☾	4 56	7 16
2	Tues	David Spares Saul. 1 Sam. 26:7-14.	10:07	♎	♄ sets 0:17 a. m.	4 57	7 15
3	Wed	Loving the Enemy. Luke 6:27-36.	10:31	♎	Altair sets 5:38 a. m.	4 58	7 14
4	Thur	Proper Regard for Rulers. Rom. 13:1-10.	10:56	♎	Markab rises 7:22 p. m.	4 59	7 13
5	Fri	Converting the Enemy. 1 Sam. 26:17-25.	11:22	♏	☽ ♀ most brilliant	4 59	7 12
6	Sat	Safe in God's Care. Psalm 91:1-16.	11:52	♏	♄ Stationary	5 00	7 10
32		**David Spares Saul. I. Samuel 26.** GOLDEN TEXT—Romans 12:21.			8th Sunday after Trinity Matt. 7:13-29. Rom. 8:12-17.	Day's Length 14 hrs., 7 min.	
7	Sun	God for Us. Rom. 8:31-39.	Morn	♐	☉ ♄ ☾	5 02	7 09
8	Mon	The Cultivation of Reverence. 2 Sam. 6:1-11.	0:28	♐	☿ gr. west Longitude	5 03	7 08
9	Tues	The Ark Brought to Jerusalem. 2 Sam. 6:12-19.	1:11	♐	Spica sets 9:39 p. m.	5 04	7 07
10	Wed	Piety in the Home. Deut. 6:1-9.	2:03	♑	Polaris south 4:24 p. m	5 04	7 05
11	Thur	Religious Decorum. 1 Chron. 15:1-3, 11-15.	3:02	♑	♀ sets 8:13 p. m.	5 05	7 04
12	Fri	God Enthroned among the Nations. Jer. 3:11-18.	4:10	♒	Aldebaran rises 0:17 a. m.	5 06	7 03
13	Sat	Jehovah Entering His Sanctuary. Ps. 24:1-10.	5:22	♒	☽ Rigel sets 1:22 a. m.	5 07	7 01
33		**David Brings the Ark to Jerusalem. II. Sam. 6:1-15.** GOLDEN TEXT—Psalm 65:4.			9th Sunday after Trinity Luke 16:1-12. I Cor. 10:1-14.	Day's Length 13 hrs., 52 min.	
14	Sun	Worship in God's House. Ps. 84:1-10.	rises	♓	☿ in ♌	5 08	7 00
15	Mon	God's Promise to David. 1 Chron. 17:1-12.	8:57	♓	Capella south 7:42 p. m.	5 09	6 59
16	Tues	Thanking God. 1 Chron. 17:19-27.	9:26	♈	♂ ♃ ☾	5 10	6 57
17	Wed	God's Faithfulness. Ps. 89:19-37.	9:57	♈	♁ sets 7:53 p. m.	5 11	6 56
18	Thur	God's Larger Plan. Gen. 22:9-19.	10:29	♉	♀ Stationary	5 12	6 54
19	Fri	A Spiritual House. 1 Peter 2:1-10.	11:05	♉	☾ ♂ ♃ ♁	5 13	6 53
20	Sat	Christ the Foundation. 1 Cor. 3:1-17.	11:45	♊	♂ ♆ ☉	5 14	6 52
34		**God's Promise to David. I. Chron. 17.** GOLDEN TEXT—Hebrews 1:13.			10th Sunday after Trinity Luke 19:41-48. I Cor. 12:1-11.	Day's Length 13 hrs., 35 min.	
21	Sun	Christ's Throne Eternal. Heb. 1:1-14.	Morn	♊	Betelgeuse rises 1:21 a. m.	5 15	6 50
22	Mon	David's Repentance. 2 Sam. 12:1-10, 13.	0:32	♋	Sirius rises 3:42 a. m.	5 16	6 49
23	Tues	The Fruit of the Heart. Jer 18:5-12.	1:25	♋	Castor south 9:28 a. m.	5 17	6 47
24	Wed	Penitence and Pardon. Isa. 55:6-13.	2:23	♋	☿ rises 4:29 a. m.	5 18	6 46
25	Thur	Humility and Forgiveness. Luke 18:1-14.	3:25	♌	♄ ☉	5 19	6 44
26	Fri	Blessedness of Being Forgiven. Ps. 32:1-11.	4:27	♌	♂ ☿ ☾	5 20	6 42
27	Sat	The Joy of Salvation. Isa. 12:1-6.	5:29	♍	☽ ♂ ♀ ♃	5 21	6 41
35		**Nathan Rebukes David. II. Sam. 11:1—12:25.** GOLDEN TEXT—Psalm 51:17.			11th Sunday after Trinity Luke 18:9-14. II Cor. 5:1-10.	Day's Length 13 hrs., 7 min.	
28	Sun	God's Lovingkindness. Ps. 103:8-14.	Sets	♍	♂ ♀ ☾ ♂ ♃ ☾	5 22	6 39
29	Mon	Solomon's Wise Choice. 1 Kings 3:4-15.	8:10	♍	☿ gr. north Latitude	5 23	6 38
30	Tues	David's Charge to Solomon 1 Chron 28:1-10.	8:33	♎	Procyon rises 2:49 a. m.	5 24	6 36
31	Wed	Joy and Thanksgiving. 1 Chron. 29:10-19.	8:57	♎	Pollux rises 1:22 a. m.	5 25	6 35

MOON PHASES

		Eastern States	Central States	Western States
First Quarter	5th	1:05 P. M.	0:05 P. M.	11:05 A. M.
Full Moon	12th	11:37 P. M.	10:37 P. M.	9:37 P. M.
Last Quarter	19th	2:54 P. M.	1:54 P. M.	0:54 P. M.
New Moon	27th	1:45 A. M.	0:45 A. M.	11:45 P. M.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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7. What Does the Bible Reveal about God? Gen. 1:1; I John 4:16. (Consecration meeting.)
14. Modern Prejudices to Be Overcome. Acts 10:34, 35.
21. The Goodness and Power of God Revealed in Nature. Ps. 19:1-6.
28. Why Is Missionary Work Needed in a Christian Country? Isa. 55:1-7.

9th Month SEPTEMBER 30 Days

Date	Week Days	International Sunday School Lessons and Daily Bible Readings	Moon R. & S. H. M.	Moon's signs	Miscellany	Sun rise h.m.	Sun sets h.m.
1	Thur	Wisdom a Defense. Eccl. 9:13-18.	9:23	♍	Regulus rises 4:45 a. m.	5 26	6 33
2	Fri	Life's Priorities. Matt. 6:25-34.	9:51	♍	♂ ☿ ☉	5 27	6 32
3	Sat	God's Good Gifts for the Asking. Luke 11:5-13.	10:24	♍	♂ ♄ ☾	5 28	6 30
36		**Solomon's Wise Choice. I. Kings 3:4-15.** GOLDEN TEXT—Proverbs 3:13.			12th Sunday after Trinity Mark 7:31-37. II Cor. 3:4-11.	Day's Length 12 hrs., 59 min.	
4	Sun	Why Seek Wisdom? Prov. 8:12-19.	11:03	♎	♆ ♃ rises 7:17 p. m.	5 29	6 28
5	Mon	Preparation for Build. Temple. 1 Kings 5:1-12.	11:49	♎	Arcturus sets 10:29 p. m.	5 30	6 27
6	Tues	The Building of the Temple. 1 Kings 6:1-10	Morn	♏	♂ ☿ ♀	5 31	6 25
7	Wed	The Temple Completed. 1 Kings 6:14-22.	0:44	♏	Antares sets 9:51 p. m.	5 32	6 23
8	Thur	The Temple Adorned. 1 Kings 6:23-36.	1:47	♒	Vega south 7:29 p.m.	5 33	6 22
9	Fri	The Temple Dedicated. 1 Kings 8:1-11, 62, 63.	2:57	♒	♄ sets 9:50 p. m.	5 34	6 20
10	Sat	The Temple of God. 1 Cor 3:10-17.	4:12	♓	♀ gr. south Latitude	5 35	6 18
37		**Solomon Dedicates the Temple. I. Kings 8.** GOLDEN TEXT—Psalm 122:1.			13th Sunday after Trinity Luke 10:23-37. James 3:1-12.	Day's Length 12 hrs., 40 min.	
11	Sun	Love for God's House. Psalm 122:1-9.	5:27	♓	☺ Altair sets 3:01 a. m.	5 36	6 16
12	Mon	The Kingdom Divided. 1 Kings 12:12-20.	rises	♈	♂ ♃ ☾	5 37	6 15
13	Tues	The Sin of Apostasy. 2 Chron. 13:5-11.	7:56	♈	Markab sets 6:28 a. m.	5 38	6 13
14	Wed	Pride vs. Humility. Prov. 15:22, 23.	8:27	♉	Spica sets 7:17 p. m.	5 39	6 12
15	Thur	Co-operation vs. Division. 1 Cor. 3:1-9.	9:03	♉	Polaris south 2:02 p. m.	5 40	6 10
16	Fri	A Prophecy of Reunion. Ezek. 37:21-28.	9:43	♊	♂ ☿ ♂	5 41	6 08
17	Sat	United in Christ. 1 Cor. 12:25-31.	10 29	♊	♀ rises 5:03 a. m.	5 42	6 06
38		**The Kingdom Divided. I Kings 12:1-24.** GOLDEN TEXT—Proverbs 16:18.			14th Sunday after Trinity Luke 17:11-19. Gal. 5:16-24.	Day's Length 12 hrs., 23 min.	
18	Sun	Seeking Counsel of God. Prov. 1:20-26.	11:20	♊	☾ Altair rises 9:51 p. m.	5 43	6 05
19	Mon	Saul Chosen King. 1 Sam. 10:17-25.	Morn	♋	Rigel sets 10:56 a. m.	5 44	6 03
20	Tues	Samuel's Farewell. 1 Sam. 12:1-5.	0:17	♋	Capella south 5:20 p. m.	5 45	6 01
21	Wed	Samuel Anoints David. 1 Sam. 16:4-13.	1:17	♌	☿ in ♍	5 46	6 00
22	Thur	The Ark Brought to Jerusalem. 2 Sam. 6:12-19.	2:19	♌	♍ ♃ ☉	5 47	5 58
23	Fri	God's Promise to David. 1 Chron. 17:1-12.	3:21	♍	♂ ♆ ☾ ♂ ♀ ☾	5 48	5 56
24	Sat	Solomon's Wise Choice. 1 Kings 3:4-15.	4:22	♍	☉ enters in ♎ Autumn begins	5 49	5 55
39		**Review.** GOLDEN TEXT—Psalm 103:19.			15th Sunday after Trinity Matt. 18:1-11. Gal. 5:25—6:10.	Day's Length 12 hrs., 3 min.	
25	Sun	Thanksgiving for God's Care. Ps. 105:1-8.	5:22	♍	♋ ♂ ♁ ☉	5 50	5 53
26	Mon	Elijah on Mt. Carmel. 1 Kings 18:36-46.	Sets	♎	♂ ♂ ☾	5 51	5 51
27	Tues	Gideon's Victory. Judges 7:19-25.	7:02	♎	♂ ☿ ☾	5 52	5 50
28	Wed	Samson's Victory. Judges 15:14-20.	7:27	♏	♂ sets 6:09 p. m.	5 53	5 48
29	Thur	Standing for God and the Right. Dan. 8:8-18.	7:52	♏	Betelgeuse rises 0:07 a. m.	5 54	5 46
30	Fri	Ruth's Wise Choice. Ruth 1:8-18.	8:22	♏	♀ Stationary	5 55	5 44

MOON PHASES

		Eastern States	Central States	Western States
First Quarter	4th	5:44 A. M.	4:44 A. M.	3:44 A. M.
Full Moon	11th	7:54 A. M.	6:54 A. M.	5:54 A. M.
Last Quarter	17th	10:30 P. M.	9:30 P. M.	8:30 P. M.
New Moon	25th	5:10 P. M.	4:10 P. M.	3:10 P. M.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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4. The Use and Abuse of the Tongue. Jas. 3:1-18. (Consecration meeting.)
11. How Should I Spend God's Portion of My Money? Mal. 3:8-12; II Cor. 8:1-5, 9.
18. What's Wrong and What's Right with the Movies? II Pet. 2:1-3; Phil. 4:8.
25. What Would Happen if All Church Members Were Really Christian? I Cor. 13:1-13.

10th Month OCTOBER *31 Days*

Date	Week Days	International Sunday School Lessons and Daily Bible Readings	Moon R. & S. H. M.	Moon's signs	Miscellany	Sun rise h.m.	Sun sets h.m.
1	Sat	Avoiding Evil. 1 Thess. 5:15-28.	8:58	♐	☌ ♄ ☾	5 56	5 43
40		**Elijah on Mount Carmel. I. Kings 18.** GOLDEN TEXT—Joshua 24:12.			16th Sunday after Trinity Luke 7:11-17. Eph. 3:14-21.	Day's Length 11 hrs., 44 min.	
2	Sun	God our Helper. Ps. 115:1-18.	9:41	♐	Sirius rises 1:00 a. m.	5 57	5 41
3	Mon	Jezebel's Threat. 1 Kings 19:1-8.	10:31	♑	Castor south 6:47 a. m.	5 58	5 40
4	Tues	Elijah's Flight and Return. 1 Kings 19:9-19.	11:30	♑	☿ sets 7:20 p. m.	5 59	5 38
5	Wed	Jehovah's Charge to Joshua. Joshua 1:1-9.	Morn	♑	Procyon sets 0:27 a. m.	6 00	5 36
6	Thur	Hagar Encouraged. Gen. 21:14-21.	0:34	♒	Pollux rises 11:00 p. m.	6 01	5 35
7	Fri	John the Baptist Encouraged. Matt. 11:1-10.	1:45	♒	Regulus rises 2:23 a. m.	6 02	5 33
8	Sat	Fearless Trust in Jehovah. Ps. 27:1-14.	2:59	♓	♃ sets 4:38 a. m.	6 03	5 31
41		**Elijah Hears God's Voice. I. Kings 19.** GOLDEN TEXT—Psalm 27:14.			17th Sunday after Trinity Luke 14:1-11. Eph. 4:1-6.	Day's Length 11 hrs., 26 min.	
9	Sun	A Prayer for Deliverance. Ps. 57:1-11.	4:15	♓	☌ ♃ ☾ ☌ ♁ ☾	6 04	5 30
10	Mon	Ahab Covets the Vineyard. 1 Kings 21:1-4.	5:21	♈	Arcturus rises 5:51 a. m.	6 05	5 28
11	Tues	Jezebel's Wicked Plan. 1 Kings 21:5-16.	rises	♈	Antares sets 7:37 p. m.	6 06	5 27
12	Wed	Elijah Denounces Ahab. 1 Kings 21:17-26.	6:58	♉	Vega south 5:15 p. m.	6 08	5 25
13	Thur	Sin of Covetousness. Romans 7:7-25.	7:37	♉	♄ sets 7:44 p. m.	6 09	5 24
14	Fri	Sin cannot be Hid. Gen. 4:3-15.	8:21	♊	Altair sets 0:50 a. m.	6 10	5 22
15	Sat	Sowing and Reaping. Gal. 6:1-10.	9:12	♊	Markab sets 4:23 a. m.	6 11	5 20
42		**Elijah in Naboth's Vineyard. I. Kings 21.** GOLDEN TEXT—Numbers 32:23.			18th Sunday after Trinity Matt. 22:34-46. I Cor. 1:4-9.	Day's Length 11 hrs., 7 min.	
16	Sun	Jehovah the Just Judge. Ps. 94:17-23.	10:09	♋	Spica rises 6:23 a. m.	6 12	5 19
17	Mon	The Call of Isaiah. Isaiah 6:1-8.	11:10	♋	☾ ♀ most Brilliant	6 13	5 17
18	Tues	The Call of Abram. Gen. 12:1-9.	Morn	♌	☿ gr. east Longitude	6 14	5 16
19	Wed	The Call of Moses. Exod. 3:1-12.	0:13	♌	Polaris south 11:52 a. m.	6 15	5 14
20	Thur	The Call of Samuel. 1 Sam. 3:1-11.	1:15	♌	☌ ♆ ☾	6 16	5 13
21	Fri	The Call of Peter. Matt. 4:18-25.	2:16	♍	☌ ♂ ☉ ☌ ♀ ☾	6 17	5 12
22	Sat	The Call of Saul. Acts 9:1-9	3:15	♍	☿ gr. south Latitude	6 18	5 10
43		**The Call of the Prophet. I. Kings 19:19, 20.** GOLDEN TEXT—Isaiah 6:8.			19th Sunday after Trinity Matt. 9:1-8. Eph. 4:22-30.	Day's Length 10 hrs., 49 min.	
23	Sun	Delighting in the Way. Ps. 40:1-10.	4:14	♎	♀ rises 2:48 a. m.	6 20	5 09
24	Mon	The Sin of Israel. Amos 2:4-12.	5:12	♎	Aldebaran rises 7:29 p. m.	6 21	5 07
25	Tues	Judgment on Israel. Amos 3:1-15.	6:10	♎	☌ ☌ ☾	6 22	5 06
26	Wed	Dangers of Intemperance. Lev. 10:8-11.	Sets	♏	Rigel sets 8:30 p. m.	6 23	5 05
27	Thur	Degraded by Intemperance. Isaiah 28:1-8.	6:24	♏	☌ ☿ ☾	6 24	5 03
28	Fri	Intemperance in the Church. 1 Cor. 11:17-34.	6:58	♐	☌ ♄ ☾	6 25	5 02
29	Sat	Good Citizens. Rom. 13:1-7.	7:38	♐	Capella south 2:46 p. m.	6 26	5 01
44		**Amos Denounces Sin. Amos 2:4—3:15.** GOLDEN TEXT—Amos 5:14.			20th Sunday after Trinity Matt. 22:2-14. Eph. 5:15-21.	Day's Length 10 hrs., 31 min.	
30	Sun	Dwellers of Zion. Psalm 15.	8:25	♐	☿ Stationary	6 28	4 59
31	Mon	Amos Pleads for Justice. Amos 5:10-15.	9:19	♑	♂ rises 6:08 a. m.	6 29	4 58

MOON PHASES

		Eastern States	Central States	Western States
First Quarter	3d	9:01 P. M.	8:01 P. M.	7:01 P. M.
Full Moon	10th	4:15 P. M.	3:15 P. M.	2:15 A. M.
Last Quarter	17th	9:31 A. M.	8:31 A. M.	7:31 A. M.
New Moon	25th	10:37 A. M.	9:37 A. M.	8:37 A. M.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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2. How Can We Make Our Society More Successful? Phil. 3:13-17. (Consecration meeting.)
9. How Can We Help Younger Boys and Girls? John 21:15-17.
16. In What Community Enterprises May Our Society Share? Neh. 4:6, 16-18.
23. Christian Endeavor in All Lands. Rom. 10:18; Col. 1:3-6.
30. What Does Protestantism Stand for? Rom. 4:1-5; Gal. 3:23-29.

11th Month — NOVEMBER — 30 Days

Date	Week Days	International Sunday School Lessons and Daily Bible Readings	Moon R. & S. H. M	Moon's signs	Miscellany	Sun rise h.m.	Sun sets h.m.
1	Tues	At Ease in Sin. Amos 6:1-6.	10:21	♍	Betelgeuse rises 9:45 p. m.	6 30	4 57
2	Wed	Social Justice Proclaimed. Luke 4:14-21.	11:27	♒	Sirius rises 10:58 p. m.	6 31	4 56
3	Thur	A Call to Repentance. Joel 2:12-17.	Morn	♒	Castor south 4:45 a. m.	6 32	4 54
4	Fri	Fruits meet for Repentance. Matt. 3:7-12.	0:37	♓	☿ sets 5:24 p. m.	6 33	4 53
5	Sat	Love Exemplified. Phil. 2:1-11.	1:49	♓	♀ in ♌ ♂ ♃ ☾	6 35	4 52
45		**Amos Pleads for Justice. Amos, Chaps. 5 and 7.** GOLDEN TEXT—Amos 5:24.			21st Sunday after Trinity John 4:47-54. Eph. 6:10-20.		Day's Length 10 hrs., 15 min.
6	Sun	In the King's Hand. Prov. 21:1-7.	3:03	♈	♂ ♋ ☾	6 36	4 51
7	Mon	The Goodness of Jehovah. Hosea 6:1-6.	4:18	♈	Procyon rises 10:17 p. m.	6 37	4 50
8	Tues	Hosea's Warning. Hosea 4:1-9.	5 34	♉	Pollux rises 8:50 p. m.	6 38	4 49
9	Wed	Israel's Ingratitude. Hosea 11:1-12.	6:53	♉	Regulus rises 0:13 a. m.	6 39	4 48
10	Thur	Hosea's Prayer. Hosea 14:1-9.	rises	♊	♂ ☿ ☉	6 40	4 47
11	Fri	The Way to Live. James 1:19-27.	6:59	♊	♃ sets 2:10 a. m.	6 42	4 46
12	Sat	The Constancy of God's Love. 1 John 2:1-8.	7:55	♌	Arcturus rises 3:41 a. m.	6 43	4 45
46		**Hosea Preaches God's Love. Hos., Chaps. 6, 11, 14.** GOLDEN TEXT—Hosea 6:6.			22nd Sunday after Trinity Matt. 18:21-35. Phil. 1:3-11.		Day's Length 10 hrs., 0 min.
13	Sun	The Lovingkindness of Jehovah. Ps. 36:5-10.	8:56	♌	♂ ☿ ♂	6 44	4 44
14	Mon	Woe to the Oppressor. Micah 2:1-5.	10:01	♌	☿ in Perihelion	6 45	4 43
15	Tues	False Rulers and Prophets. Micah 3:1-12.	11:05	♌	Antares rises 8:25 a. m.	6 46	4 42
16	Wed	Injustice Rebuked. Micah 6:1-8.	Morn	♌	♂ ♆ ☾	6 48	4 42
17	Thur	Moral Corruption of Israel. Micah 7:1-6.	0:07	♍	Vega south 2:57 p. m.	6 49	4 41
18	Fri	The Year of Jubilee. Deut. 15:12-18.	1:08	♍	♄ sets 6:36 p. m.	6 50	4 40
19	Sat	The Mission of the Master. Luke 4:16-21.	2:07	♎	♂ ♀ ☾	6 51	4 40
47		**Micah Champions the Oppressed. Mic. 2, 3, 6, 7:1-6.** GOLDEN TEXT—Micah 6:8.			23rd Sunday after Trinity Matt. 22:15-22. Phil. 3:17-21.		Day's Length 9 hrs., 47 min.
20	Sun	The Acceptable Life. James 1:19-27.	3:05	♎	♃ Stationary	6 52	4 39
21	Mon	The Chosen People in Sin Isaiah 1:1-9.	4:03	♎	♀ gr. west Longitude	6 54	4 39
22	Tues	Acceptable Worship. Isaiah 1:10-20.	5:02	♏	♑ ♆ ☉ ♂ ☿ ☾	6 55	4 38
23	Wed	Corrupt Zion Redeemed. Isaiah 1:21-31.	6:01	♏	♂ ♐ ☾	6 56	4 38
24	Thur	Delight in Worship. Ps. 84.	7:02	♐	Altair sets 10:09 p. m.	6 57	4 37
25	Fri	Grace for Worship. Zech. 12: 10-14.	Sets	♐	♂ ♄ ☾	6 58	4 36
26	Sat	Reverence in Worship. Neh. 8:1-8.	6:24	♐	Markab sets 1:37 a. m.	6 59	4 36
48		**Isaiah Teaches True Worship. Isaiah 1:1-20.** GOLDEN TEXT—Psalm 24:3, 4.			1st Sunday in Advent Matt. 21:1-9. Rom. 13:11-14.		Day's Length 9 hrs., 35 min.
27	Sun	True Worshippers. John 4:21-24.	7:14	♍	☿ gr. west Longitude	7 00	4 35
28	Mon	Judah Condemned. Isaiah 3:1-15.	8:13	♍	Spica rises 3:33 a. m.	7 01	4 35
29	Tues	A Remnant Saved. Isaiah 4:2-6.	9:17	♒	Polaris south 9:06 a. m.	7 02	4 34
30	Wed	Lessons from the Vineyard. Isa. 5:1-12.	10:25	♒	♀ rises 2:52 a. m.	7 03	4 34

MOON PHASES

		Eastern States	Central States	Western States
First Quarter	2d	10:15 A. M.	9:15 A. M.	8:15 A. M.
Full Moon	9th	1:36 A. M.	0:36 A. M.	11:36 P. M.
Last Quarter	16th	0:28 A. M.	11:28 P. M.	10:28 P. M.
New Moon	24th	5:09 A. M.	4:09 A. M.	3:09 A. M.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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6. What Should Be the Christian's Attitude toward War? Matt. 5:9, 38-48. (Consecration.)
13. The Good and the Bad in Newspapers and Magazines. Matt. 4:23-25; Jude 10-13.
20. Blessings We Often Forget. Ps. 103:1-18. (Thanksgiving.)
27. If I Were to Be a Home Missionary, Where Should I Want to Work? Mark 1:35-45.

12th Month — DECEMBER — 31 Days

Date	Week Days	International Sunday School Lessons and Daily Bible Readings	Moon R. & S. H. M.	Moon's signs	Miscellany	Sun rise h.m.	Sun sets h.m.
1	Thur	Formal Righteousness Unavailing. Phil. 3:1-11.	11:33	♓	Aldebaran sets 6:53 a. m.	7 04	4 34
2	Fri	The Standard of Living. Matt. 5:33-48.	Morn	♓	☽ ♆ Stationary	7 05	4 33
3	Sat	Freedom through Christ. Romans 8:1-11.	0:44	♓	☌ ♃ ☾ ☌ ♄ ☉	7 06	4 33
49		**Isaiah Teaches Right Living. Isaiah 3:1—5:30.** GOLDEN TEXT—James 1:27.			2nd Sunday in Advent Matt. 25:31-46. Rom. 15:1-13.	Day's Length 9 hrs., 26 min.	
4	Sun	Mercy to All. Isaiah 55:6-13.	1:56	♈	Rigel rises 6:50 a. m.	7 07	4 33
5	Mon	Isaiah and Ahaz. Isaiah 7:1-9.	3:09	♈	♂ in ♉	7 08	4 33
6	Tues	Help against Assyria Promised. Isa. 31:1-9.	4:24	♉	Capella south 12:17 p. m.	7 09	4 33
7	Wed	Isaiah and Hezekiah. Isaiah 37:21-29.	5:41	♉	♂ rises 3:33 a. m.	7 10	4 32
8	Thur	Jehovah the Strength of His People. Ps. 46.	6:57	♊	☺ ☾ partial Eclipse	7 11	4 32
9	Fri	Rejoicing in Victory. Psalm 47.	rises	♊	☌ ☿ ♂	7 12	4 32
10	Sat	The Conquering One. Romans 8:31-39.	6:37	♋	☉ Stationary	7 13	4 32
50		**Isaiah Counsels Rulers. Isaiah 7, 31, 36, 37.** GOLDEN TEXT—Isaiah 26:3.			3rd Sunday in Advent Matt. 11:2-10. I Cor. 4:1-5.	Day's Length 9 hrs., 19 min.	
11	Sun	Strong in Jehovah's Strength. Ps. 21:1-7.	7:43	♋	Betelgeuse rises 7:19 p. m.	7 14	4 33
12	Mon	Elijah on Mount Carmel. 1 Kings 18:30-39.	8:49	♌	Sirius rises 8:20 p. m.	7 15	4 33
13	Tues	Amos Pleads for Justice. Amos 5:1-15.	9:54	♌	☌ ♆ ☾	7 15	4 33
14	Wed	Hosea Proclaims God's Love. Hosea 11:1-9.	10:56	♍	Castor south 2:03 a. m.	7 16	4 33
15	Thur	Micah Champions the Oppressed. Mic. 6:1-13.	11:57	♍	☿ rises 6:07 a. m.	7 17	4 33
16	Fri	Isaiah's Call. Isaiah 6:1-8.	Morn	♍	Procyon rises 7:43 p. m.	7 18	4 33
17	Sat	Isaiah Preaches Repentance. Isaiah 1:10-20.	0:56	♎	☌ ☿ ♄ ☐ ♃ ☉	7 19	4 34
51		**Review: The Early Prophets of Israel.** GOLDEN TEXT—Hebrews 1:1, 2.			4th Sunday in Advent John 1:19-34. Phil. 4:4-9.	Day's Length 9 hrs., 15 min.	
18	Sun	The World for Christ. Ps. 67.	1:54	♎	☿ in ♍	7 19	4 34
19	Mon	The Prince of Peace. Isaiah 11:1-10.	2:52	♏	Pollux rises 6:08 p. m.	7 20	4 35
20	Tues	The Name "Jesus". Matt. 1:18-25.	3:51	♏	☌ ♀ ☾	7 20	4 35
21	Wed	The Birth of Jesus. Luke 1:1-7.	4:51	♏	Regulus rises 9:27 p. m.	7 21	4 36
22	Thur	The Heavenly Chorus. Luke 2:8-20.	5:53	♐	☌ ♂ ☾ ☉ enters ♑ Winter beg.	7 21	4 37
23	Fri	The Visit of the Wise Men. Matt. 2:1-12.	6:54	♐	☌ ☿ ☾	7 22	4 37
24	Sat	The Song of Zacharias. Luke 1:68-79.	Sets	♑	● ☉ Partial Eclipse	7 22	4 37
52		**Christmas Lesson. Luke 2:1-20.** GOLDEN TEXT—Matthew 1:21.			Christmas Sunday Luke 2:1-14. Titus 2:11-14.	Day's Length 9 hrs., 16 min.	
25	Sun	The Glorious Rule of the Prince. Isa. 9:1-7.	6:06	♑	♃ sets 11:28 p. m.	7 22	4 38
26	Mon		7:10	♒	☌ ♂ ♄	7 23	4 38
27	Tues		8:17	♒	Arcturus rises 0:44 a. m.	7 23	4 39
28	Wed		9:25	♒	☿ in Apogee	7 24	4 40
29	Thur		10:35	♓	Antares rises 5:32 a. m.	7 24	4 41
30	Fri		11:42	♓	☌ ♃ ☾ ☌ ☉ ☾	7 24	4 41
31	Sat		Morn	♈	☽ ♄ rises 5:21 a. m.	7 24	4 42

MOON PHASES

		Eastern States	Central States	Western States
First Quarter	1st	9:15 P. M.	8:15 P. M.	7:15 P. M.
Full Moon	8th	12:32 P. M.	11:32 P. M.	10:32 P. M.
Last Quarter	15th	7:04 P. M.	6:04 P. M.	5:04 P. M.
New Moon	23d	11:13 P. M.	10:13 P. M.	9:13 P. M.
First Quarter	31st	6:22 A. M.	5:22 A. M.	4:22 A. M.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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4. What Is Prayer? I John 5:14, 15; Eph. 6:18, 19. (Consecration meeting.)
11. Good Mottoes for Christian Living. John 9:4; Eccles. 9:10a.
18. God's Kindness and Our Own. Tit. 3:1-8; Matt. 25:35.
25. What Does Christmas Mean to the World? John 3:16; Luke 2:8-11.

THE RELIGIOUS EXPERIENCE OF CHILDHOOD

In studying child-life, religious and otherwise, men have found it difficult to interpret the experiences of childhood. They are influenced by adult experiences. Childhood experiences are interpreted in the light of how the adult thinks he should react, rather than how he actually does react. Adult life is so complex that to go back over the road to the simplicity of childhood experiences without coloring them with the complex life along the road, is almost impossible. However, observations have been made and conclusions have been reached, which are valuable to parent and teacher in their efforts toward helping the child to grow religiously.

The child is individualistic. His activity is spontaneous. One child may react differently or more quickly to suggestion than another. One child may look at a picture with much scrutiny while another sees it as a whole, with little notice of details. With these activities and simple experiences of child-life, the religious education of childhood must begin. The nature of the child and his individuality must be respected. His appreciation of others carries only in so far as it brings to him immediate satisfaction. His religion can operate only on the basis of his experience and it brings satisfaction to him through action and imitation. Imitativeness plays a large part in early childhood experiences. Another marked characteristic is his unquestioning faith in his parents.

As the child grows older, there is a shifting of emphasis, yet there is a continuous development in character. In early childhood the child's activity and imitation is for the sake of the action itself, because he loves to act.

From the age of nine to twelve he also imitates, but now not simply for the sake of the action, but because he sees in certain individuals what he himself would want to be. The one he imitates becomes his hero. In the later part of this period, he not only has a hero whom he sees, but he finds heroes in those whom he reads about and he reads much. He is also forming habits of cleanliness, industry honesty. and obedience at this time. They tell us too, that in this period, the power to memorize is the greatest.

From the years, twelve to fifteen, a strong group spirit is showing itself. Altruistic tendencies are becoming more and more evident as his world becomes larger and his interests broader.

What is the significance of recounting the characteristics, tendencies and traits of childhood? What relation does all this have to a child's religious experience? Simply this: The characteristics, tendencies, and traits of childhood in its different periods are the foundation upon which the child builds his religious experiences. If parents and teachers will take into account the observations of scholars along this line they may prove them to be a very valuable aid to them in helping the child to grow as God intended he should grow.

The ideal for every parent and teacher should be the child living his life fully at every point. The child was not made to be a little grown-up, and it is just here that grown-ups often fail to understand the child. The child should be a child living his best as a child here and now.

The child cannot grow religiously apart from his physical and mental life. His religious training must be found largely in the duties and companionship of home and neighborhood. As his physical mental and social horizon recedes and his world becomes larger, does he have the capacity for larger and richer religious experience.

Children learn their religious behavior chiefly from their parents. The imitativeness and trustfulness of the little child give the parent first, and the teacher later, an opportunity and a responsibility which they dare not lightly throw aside.

The unquestioning faith of the child in his father and mother carries over to confidence and trust in the Heavenly Father. The unseen Heavenly Father seems to present no problems to him. The love and care of the Heavenly Father is analogous to the love and care of his father whom he sees and loves.

We cannot say that the religion of the child possesses the inner significance that an older person may realize. He is not concerned as to the richness of life which comes through following Jesus' way of living, but rather is he concerned in the approval of parent or teacher and in the pleasantness and advantage it brings to himself.

The child who sees his parent bow his head for prayer will soon pose in a similar manner. If every one else is quiet he will soon learn to be quiet too. I have been told of one primary Sunday School where "The Angelus", (the man and woman at work in the field, bowing their heads at the sound of the church bell), was one of the pictures on the wall of the room. As the children would see the picture, upon coming into the room, they seemed to catch the suggestion and a reverent atmosphere pervaded the room.

The little child loves stories relating to family life. These come near to his own experience. "Baby Moses", "Joseph", "Jacob going to his Uncle's House", "The Visitor in the Shunamite's Home" "The Baby Jesus", "The Good Shepherd", are some of his favorites. For him the attitudes of love care and trust are emphasized. His religious experience is enriched.

Every child should have the concept of God as a loving Father. Care should be taken, how-

ever, to avoid giving him the idea that God is somebody who gives you everything you want. If he gets that idea he will no doubt meet disappointment which may cause him to "fall out" with God. The idea of God as a suspicious watchman should also be guarded against.

As the child hears the story of Jacob taking his long journey, night coming upon him before he reaches his destination, his lying down to sleep, his dream, the voice which spoke to him—all this may bring to him the idea of trust and care, rather than distrust and fear. The idea of God "seeing us" can be made one of trust instead of fear.

Need I ever know a fear?
Night and day my Father's near:—
God sees, God sees.

Beginning at the age of nine, when the boy has his hero and the girl her heroine, is an opportune time for parents and teachers to bring to the child, through contact and reading, such personalities as would be worthy of imitation. Many of the finest stories of human experience and its relation to God, to be found anywhere, may be found in the Bible. The doings and relationship of Jesus with God and man, may aptly be brought to him in so far as he may in part be able to appreciate them.

Since during these years the power of memorizing is at its best, this is the time to fill the mind with choice passages from literature including a number of the Psalms and other extracts from the Bible. Among these it would be helpful to have the following: Psalms 1; 8; 19; 23; 24; 46; 91; 95; 100; and 121; Isa. 55; Matt.5: (3-12); 28: (18-20); Luke 2: (1-14); 15: (4-7); John 10: (11-16); and Eph. 6 (10-18); His mind and heart would be further enriched by learning some of the old standard hymns as.—"How Firm a Foundation", "Jesus Shall Reign", "Holy, Holy, Holy", "Silent Night", and "O Come All Ye Faithful".

Going on through the ages of twelve to fifteen there is a social awakening. Not only is the individual interested in his own group, but he is beginning to evaluate ideals and actions outside his own group. His world is becoming the whole world, and relationships may be brought about with all peoples.

Prejudices might be reduced to a minimum if parents and teachers would take the "love thy neighbor as thyself" attitude in their relationships with the child from babyhood up through this period.

As the boy and girl grow and develop normally in every way from babyhood up through these years, his religious experience takes on a deeper and more significant meaning. As there have been epochal developments in his physical mental, and social make-up so there may have been special awakenings in his spiritual make-up. A keen responsibility rests upon parent and teacher during these formative, awakening years of childhood.

Guiding the child in the process of the growth development of his spiritual powers; putting content into his living by acquainting him with the experiences of those who lived in definite relationship with God; helping him to God as Jesus revealed Him; helping him to know Jesus as the Way, the Truth, and the Life; helping him to find his place in the Kingdom of God;—this is abundant living, both for him who gives and for him who receives, this is the task of every Christian parent and teacher.

Upon the parent, first, is laid this sacred duty of helping the child in his growing religious experience. The teacher may have second place. "Jesus increased in wisdom and stature and in favor with God and man." This is the ideal and it is the right of every child to be guided toward that ideal.

Ruth A. Yoder.

Bluffton, Ohio.

THE CHRISTIAN VIEW OF CONVERSION

There is only one way open to man to be saved and enter the Kingdom of Heaven. (Matt. 18:3.) This way was closed by the unbelief and disobedience of our first parents. (Gen. 3:24.) But by the death and resurrection of Christ it was opened again. (Matt. 27:51, Heb. 10:19-22.) By the Fall of Man be became guilty before God. (Rom. 3:19) and his heart became so corrupt that his soul is suffering from a disease which causes death. (Rom. 6:23.) Christ paid the penalty for his guilt, (Rom. 3:24-26) but he also needs a physician which cures him of his disease. Therefore he needs to have something done in him as well as for him. (Tit. 3: 3-7.) Christ warns against mere outside cleansing. (Matt. 23: 25-26.)

What Is Conversion?— It is a general term and is often used interchangingly with repentance, (Acts 2:38) and regeneration or the new birth (John 3:3) and really includes both. Since God has given man a free will and a rational mind, he can accept or reject God's offer of salvation and is therefore responsible for his weal or woe, (Deut. 30:19.). There is a human element in conversion, it is a turning to God for salvation. It may be a change of mind without a change of heart or nature. We hear of men converted to Mohammedanism, or Hinduism or to a certain idea, we would not say that they also had a change of nature or a quickening of the Spirit which is regeneration, (Col. 2:13) but only a change in their attitude toward certain doctrines.

It seems to be possible to be converted even after you are regenerated. We believe Peter was born again when Christ said to him, "When thou art converted strengthen thy brethren", (Luke 22:32.) The fact that some start in the Christian life and fall back again and become cold and indifferent and even wicked, is caused by neglecting to yield entirely to the Holy Spirit. and He cannot perform His office work in re-

generation. They are only converted, turned in mind but not changed in nature. (I John 3:9.) Conversion is not professing religion, (Matt. 7:21.) or baptism or any religious ceremony, (Gal. 6:15.) no education or culture can bring it about, (Jer. 13:23.) nor will reformation be sufficient; to clean out the stream does not change the water, the remedy must be applied to the source. (II Kings 2:19-22.) It is not a natural forward step in the development of the Christian life, it is a supernatural act of the Holy Spirit in as many as receive Christ, (John 1:12-13.). It is not evolution but involution. It is imparting life to the dead sinner, (John 5:24, Eph. 2:1.) who hears and obeys the call of Christ. It is not the old nature altered and reinvigorated, but it is to be a new creature in Christ, (II Cor. 5:17) it is Genesis 1:26, over again in a new spiritual sense. The believer becomes a partaker of the Divine nature, (II Pet. 1:4.) and henceforth possesses two natures which are contrary to each other. (Gal. 5:17.) The image of God is restored, (Eph. 4:22-24.) and he passed from darkness into light. (Acts 26:18, Eph. 5:8.) It is a change of direction resulting from the new life in Christ.

There is some danger in psychology and the statistics regarding the number of conversions during the adolescent period. It is true that during the adolescent period young people are more susceptible to religious impressions than any other period in life, and most people are saved at that time, only comparatively few are saved late in life. To procrastinate is not only a great loss but also a dangerous risk and a sin. There is danger in making regeneration a natural phenomenon, instead of regarding it as a crisis. Such a psychological view of conversion denies man's sin, his need of atonement and regeneration.

Conversion Is Necessary.— (John 3:5.) because of God's holiness. (Heb. 12:14, Matt. 5:8.) and man's sinfulness for that which is born of the flesh is flesh, (John 3:6, Rom. 7:18.) and that can not inherit the kingdom of Heaven.(I Cor. 15:50.) Therefore not to be regenerated is to be lost. The carnal mind is enmity against God, and the service in the flesh can not please God. (Rom. 8:7-8). It must be a walking in the Spirit, only to them there is no condemnation. (Rom. 8:1.)

There Are Several Steps in Conversion which need to be taken. The first step is **Conviction**. The sinner must realize that he is under condemnation, (Rom. 5:16-18) and needs a Saviour. A man must first know that he is sick before he wants a physician. But he must not deceive himself by taking his conviction for conversion, for when that feeling is gone he falls back into the old life. Conviction leads to **Repentance** and Godly sorrow. (II Cor. 7:10.) He is heartily sorry for the sins he has committed, by which he grieved his Saviour, and desires to do them no more. (Luke 15:17-19.) He is not only heart-broken **for** sin but **from** sin. (Luke 18:13.) It is not enough to turn away from sin but he must also turn to God for forgiveness. (Acts 26:18.) No sacrifice or religious ceremony can secure pardon, even repentance does not merit forgiveness, but it is a condition that qualifies a person to receive it. (I John 1:9.)

Experiences Differ:— Not all believers have the same experience in conversion. To some it may come suddenly, perhaps rather violently as was the case with Saul. (Acts 9:3-6.) This is often the experience of those who have been rebellious or wicked. The life of the person in the unconverted state and his disposition have much to do with his religious experience. Some are quickened in a quiet but effective way without any demonstration, like Lydia. (Acts 16: 14-16.) whose heart was opened to receive Christ, in response to the preaching of the Word like the flower opens to the rays of the sun. Though different in their experience yet one is as genuinely converted as the other. No one should doubt or criticize the experience of others if different from their own.

Many who are raised in Christian homes and received a Christian training from their childhood, may not have a distinct experience that stands out prominently in their life, they may not know the time or place of their conversion, yet it was just as necessary as that of the vilest sinner. (John 3:3.) Nicodemus needed to be born again as much as the Samaritan woman. (John 4:4-26) It is not necessary to know time and place of conversion but if one can only say with the men born blind, whose sight was given to him by Christ, (John 9:25.) "One thing I know that whereas I was blind now I see."

The Means of Conversion. It is the work of the Holy Spirit in the soul of the penitent believer, because it is a new creation which is beyond the power of man. (John 3:5., Eph. 2:8-10, Titus 3:5.) It is produced by faith in the Word of God which is the seed of the new life. (I Cor. 4:15. James 1:18. I Pet. 1:23.) This is effective when declared in the power of the Spirit. (Jonah 3:5-10. I Thess. 1:5.)

Evidences of Conversion. A truly converted person with new life in the soul can not remain the same as before, life manifests itself in action and fruitfulness. He refrains his feet from every evil way. (Ps. 119:101.) He loves God above all. Matt. 22:36-40) and his brethren, which is an evidence of having passed from death unto life, (I John 3:14.) and he loves his enemies also. (Matt. 5:44-45) He proves his love to God by his obedience to Him. (John 14. 15. I John 2:3.) The love of Christ shed abroad in his heart by the Holy Spirit (Rom. 5:5.) constrains him to serve the Lord in a holy, consecrated life. (II Cor. 5:14.) It is an impelling force that causes him to ask after his conversion "Lord what wilt thou have me to do?". (Acts 9:6.) He possesses the Spirit

(Rom. 8:9, I John 3:24.) and mind of Christ. (I Cor. 2:16.) By this Spirit he has the assurance that he is a child of God. (Rom 8:16.) Many have wished for such an assurance. It is possible only to those who take God at His Word. (John 5:24, Acts 27:25.)

This new life in Christ, filled with the Holy Spirit and controlled by Him, will bring forth the fruits of the Spirit. (Gal. 5:22-23) These are the natural products of the life within, and is the only way to be useful to God and man.

W. S. Gottshall.

Marion, South Dakota.

THE CHRISTIAN BASIS OF FAMILY LIFE.

Our Heavenly Father wills that his children shall have and enjoy the best that life can offer. Many of life's richest blessings come to us only as a result of our family ties and relations in the home. Even in the earliest Old Testament narratives the home and family were the center of the finest types of religious and social life. Fatherhood is beautifully illustrated in Jacob's love for and deep personal interests in his sons and their welfare. Motherhood also finds some of its noblest expressions in the Old Testament stories. All human history has no finer examples of self-giving and self-sacrificing motherhood than are found in Hannah and the Shunamite woman. Jonathan also is an outstanding example of obedient and dutiful sonship. And Ruth, the daughter-in-law of Naomi, is a jewel of exemplary devotion of a daughter to a mother and her interests, welfare and religious convictions.

The New Testament also has numerous beautiful examples of godly families and family life. The home in which Timothy was reared shows what the proper kind of home life and influence can do in the rearing of a child. The influence of a godly mother and grandmother are pointed out as some of the most significant factors in the development of the Christian life of this coworker of Paul. The family in which Jesus was reared was evidently one in which love and the best interests of the children was foremost. The mother was much occupied with the welfare of her child at the age of twelve, and later in the midst of his prophetic ministry she was anxiously concerned for his welfare and even followed him to the crucifixion on the cross. The brotherly home life of Lazarus, Mary and Martha is one of the brightest spots even in the New Testament, which is so full of examples of beauty, love and Christlikeness.

Now, we may ask, "What is it in these examples cited that make them such fine illustrations of beautiful, loving family and home life"? It may be of interest to point out that not one of these families was godless or indifferent to church and religion but on the contrary every one of them was a godfearing and devout family. The beautiful family and home life pointed out above is found only at its best where God reigns, where the love of Jesus sanctifies and ennobles every relation in the home circle. It may be well to point out even more specifically the influence of the presence of Christ as a silent but active member of a home, making it truly a Christian home.

An example from the present day may not be amiss. I have in mind a family consisting of father, mother and two daughters. The mother and daughters seem to be exceptionally responsive to the better things in life, are regular church attendants and active in the church and Sunday School work. The father does not seem to share these higher interests and furthermore he is engaged in a business enterprise that is not worthy of a self-respecting man. Here there seems to be a family that has all the requisites of a beautiful Christian home and family life except a Christian father. The father is not a bad man as that term is usually understood but he is satisfied with providing the material comforts of life for his family in a business that is not an honorable and worthwhile contribution to his fellowmen but lives on the weakness and failure of men and boys to their injury rather than their good. The father's business associations and ideals in life are a distinct handicap to the other members of the family. Religiously, educationally and socially the mother and daughters suffer beyond all computation because one of the chief requisites of a beautiful and happy Christian home is lacking, a Christian father.

The foundations of a Christian family life are laid in a well considered marriage between Christian people. Where a home s built on Christ and Christ's standards of conduct there are present the elements of a Christian family and home life. The dominant motives that rule in such a home are indicated here and there in the Bible as follows: "Be ye kind one to another, tender-hearted, forgiving one another", "As for me and my house, we will serve the Lord", "For other foundation can no man lay than that is laid, which is Jesus Christ". "God is love; and he that dwelleth in love dwelleth in God, and God in him", "Whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God", "Nevertheless let every one of you in particular so love his wife even as himself: and the wife see that she reverence her husband". "Believe on the Lord Jesus Christ and thou shalt be saved and thy house", "The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus". A home and family built on such foundations can rest assured that our Heavenly Father has many rich blessings in store for it.

In any building enterprise, material or spiritual, a good foundation must first be laid. In building a new family let the foundation be none other than Christ Jesus our Lord. May the mind of Christ pervade the thoughts and intents of

all hearts who are entering upon this finest of all building enterprises, the building of a new home, a new family. After the foundation has been securely laid in Christ. let the superstructure built thereon be the Christian lives of the whole household, father, mother, and all the children. Where each one is led by the Spirit of Christ. there will be surely unity of purpose and motive, unity of mind and heart. Such a household will dwell together in peace. The joys of such a household will be the joys of all and the sorrows of such a household will be shared and borne by all. Nothing is more divine than to live for the good of one another, for the good of others, even as Christ did when he not only lived for others but even died for others. The spirit of self-giving is the spirit of our Christ and he who habitually gives himself for the good of others in-so-far becomes Christlike, an imitator of Christ and a reflector of Christ in the family circle.

It is quite evident that a Christian home can be so in its completest sense, only where all its members are true Christians. This does not mean that one cannot live worthily and do much good unless he has the cooperation and help of all the members of the family but it is quite evident that the largest results are most easily obtained in a circle where there is full understanding on the part of all. There are numerous examples where only one member of a family is a Christian and where the Christian life attains singular purity and strength even under such adverse condition. Oftentimes a single Christian in a family is instrumental in bringing the whole family into the Christian life. Christians who stand alone in a family have no need for discouragement because they have a great opportunity to bring their Christ to the other members of their family. It should however be the aim to bring the whole family into vital living touch with Christ so that they also may share in the riches of the blessed life. The family at its best is a Christian family and all should aim to attain this happy goal.

In the illustration given earlier we saw the handicap that is placed upon a family in which the father is not a Christian but still the mother and daughters attain an unusual degree of success in their Christian life. Likewise where the mother is not a Christian there is a serious handicap upon the Christian life of the other members of the household. The story is told of one of America's leading preachers of the past generation who labored heroically at his task as a minister of Christ single-handed. His efforts were blessed and he rendered a great service. not only in his church but throughout the nation. in spite of a divided home on the matter of a Christian faith and life. But there is no doubt that the husband would have been fully as successful, perhaps more so, in his ministry had his wife shared fully his ministry. its toils and rewards. Socially and in a personal way this man's life and work would certainly have been greatly enriched had his wife been a full sharer in it. There wer not doubt losses to both husband and wife that would have been turned into gains had the household been a unit in supporting and promoting the great work of this godly man.

The ideal family and home is the Christian family and home, the home in which Christ dwells. This kind of a home is based on the mind and spirit of Christ. Respect, love and genuine interest in the welfare of others of the family to the extent that we are willing to labor and sacrifice for its realization, is the mind and spirit of Christ expressing itself in a family circle. In such a family, father, mother and all the children are welded together by the bond of Christian love into a fraternity that is sanctified by Christlikeness. Such a family is interested not only in itself and the members included in it but its interests extend to their fellowmen as well. Wherever the mind and heart of Christ goes in sympathy and redeeming love there the interests and helpful ministries of a Christian family goes.

Father, bless such Christian families in order that they may be a blessing to others as well as to themselves. **Paul E. Whitmer.**

Bluffton, Ohio.

THE CHRISTIAN RELATION OF THE FAMILY TO THE STATE

Under the old Dispensation the unit of the nation was the family. Tribes of families in their entirety were expected to do certain things and were responsible for the acts of their members. Some tribes, such as the tribe of Levi and Judah, were given high dignity. The other tribes were expected to respect the special callings of these tribes, but they were also required to maintain themselves and contribute of their strength in men and means to the common good. God blessed particular families with special privileges because they gave evidence of special fitness for the responsibilities imposed upon them.

Since Bible times the governments of the world have progressed and changed. The obsolute monarchy is gone, the World Empire of Rome passed centuries ago while the tribal government of Israel ended long before New Testament times. But these changes by no means abolished governments. Though systems and rulers have changed, there is no reason for disregarding the rulers that God, through Providence, sets over us, and obedience to their authority is a condition of material well being and good order in society.

The good citizen of modern times must come from the Christian home. Can we imagine what would be the fate of our nation if not for the noble influences that are continually

going out from the Christian home where men and women learn righteousness from their mother s knee? Liberty is a blessing only when it is exercised by those who have behind them the high ideals that come from God-fearing homes where Christian parents implant the fear of God by word and example. To the Godless liberty is apt to be understood as nothing more than license to do what they are inclined to do regardless of God or man. The only restraint for anarchy and bestial materialism, to which a Godless society is bound to drift, must come from those who hold sacred the Fatherhood of God and the Brotherhood of Man. Christian religion fostered in the home guarantees a respect for law, a fear of God and a love for fellow men. In every country and in every age the simple home of piety and purity is the most valuable asset of the nation.

The love of home and the love of country are so closely related to one another that we would have difficulty in separating them. The one who loves his home loves his nation. The home should be so planned and ordered that an atmosphere of love and consideration one for the other prevails. The large proportion of the criminal class is made up of people who have had no decent home surroundings and have been without the religious training that must go with real home life. In the home there should prevail a spirit of patriotism, not of the "Right or wrong my country" kind, but of the kind that always glories in the right and dares to stand out fearlessly against the wrong in high places and in low.

In the Christian home there should be a place for good pictures of the men who helped to make America great. The walls might be adorned with pictures of notable places in our country. What could be more dignified than to have, on the walls of our best rooms, the pictures of our Independence Hall the Capitol at Washington and the great natural wonders like Niagara Falls or the many other places which tourists go to see and rave over? Every member of the family should be taught to love such places and a trip to the national capital should be looked forward to as one of the great events of a lifetime. Then the mighty achievements of peace should be glorified in the art, the literature and the conversation of the home. The spirit of Christ prevailing in the Christian home will make every member feel that the great goal toward which to work is the Peace that will make wars impossible and foster a sentiment of good will to all mankind.

In the homes where the Lord Jesus is honored there will be family devotions. The family altar is the sure sign of the right kind of a home. From the daily prayers in which every member has a part, spiritual strengthening for the day will come. On such occasions there should be more than just prayers for the immediate needs of the family. Prayers for those in authority are not to be omitted. Paul writes: "I exhort therefore—that prayers, intercessions, and giving of thanks be made for all men; for king and for all in authority." A different world this would be were once the authorities to realize that they were continually the subjects of the prayers of the Christian families throughout the land. To be a good and active citizen involves no inconsistency in the life of a Christian, indeed, the Christian who does not attend to his civic duties is shirking a serious responsibility. If "the country goes to the dogs", if there is corruption in official places, if legislation is enacted that aims at undermining the law of God or discredits the high standard of Christian living, the responsibility rests with the Christian citizens who do not express themselves at the polls against such things or who do not vote at all. Righteousness will prevail where there is a righteous desire for proper laws and when it is insisted that God-fearing officials be placed in positions of trust. Every member of the family who is eligible to do so, should let nothing interfere with going to the polls to vote. That family that has the good of the country at heart and stands for righteousness will make it its particular business to train its boys and girls so that they will grow up intelligent and conscientious citizens. Even Paul, a citizen of a heathen city, could find something in his native Tarsus that enabled him to declare that he was "a citizen of no mean city". That Paul was fully informed concerning his rights as a citizen and exercised them is seen in his appeal to the highest court in the Empire—Caesar's throne.

One of the dangerous signs of the times is the brazen and open violation of the civil law of the land. There is a large class of people who will obey only such laws as they like, or are compelled to obey. Where there is respect for authority in the home inspired by a desire that all things shall be done so that the good of all will be respected there is little danger of lawlessness outside of the home. For the sake of our country, as well as for the sake of children, it behooves the heads of families to instill a respect for authority and a love of decency and order. Men and women who are brought up under such influence will be good citizens because good citizenship is bred in their bones. The advice of Scriptures is: "Submit yourselves to every ordinance of man for the Lord's sake whether it be to the king as supreme, or unto governors or unto them that are sent by them." I Pet. 2:12-13.

People who love the United States and endeavor to be good citizens realize that our country has a mission in the world that extends beyond our territory. Much has been said to the discredit of our Country by its critics, but it has many things to its glory. It is always first and most liberal when there is

distress to be relieved in any part of the earth. It was founded by men who feared God and endeavored to make it a land where God could be honored. The influences of the Puritans of New England, the Quakers of Pennsylvania and the Huguenot refugees who were scattered throughout the land were for these principles that go to make a righteous nation. They exercised these influences, not so much through legislation in which they were interested, as through the example of Christian homes and the bringing up of their children in the fear of God.

Interest in the history of our country should begin in the home circle. Boys and girls should grow up knowing and loving the characters of those noble men and women who by their sacrifices made possible the institutions we love. Therefore, it is never amiss for the story of the nation to be discussed around the family board. One must think of the past to be able rightly to understand the future. In a home where there is an intelligent knowledge of the country and its institutions, political opinions will be born that will stand for the best ideals and will be a credit to the fathers and mothers who inspired them.

The population of the country is changing. A great proportion of our people is composed of those of foreign birth or the children of those of foreign birth. Many of them have brought with them customs, beliefs and attitudes that are not in keeping with high American ideals. They are to be taught how to be real Americans. They look to Americans to teach them. If we are to be their teachers let us by word and example uphold the Christian home, the keeping of the Christian Sabbath in the home and out of it, and obedience to law, particularly the keeping of that part of the Constitution that is designed to make and keep the United Staes a sober nation.

Rev. S. M. Grubb.
Philadelphia, Pa.

THE CHRISTIAN ASSURANCE IN TIME OF SORROW

Perhaps there is no time in the varied experiences of the Christian when consolation and comfort and blessed assurance of a better day, are so much needed in this present world as when the sky is overcast with the dark clouds of earth's deepest sorrow. Then it is especially that we need a hand to steady us in our weary footsteps; an eye to see for us the way that may have become uncertain; a pilot at the wheel that can steer us clear of the rocks in life's seas in time of storm; a shepherd that can lead his sheep into green pastures and where living waters flow in times of dearth and famine. Then is the time when we need to be assured that all is well, and that none of these things need disturb us, in any way whatsoever. "Blessed assurance, Jesus is mine," were the words written by Fanny Crosby, that old New England hymn writer. Whoever has such an assurance as this, may rest assured that he is in the possession of that power which will subdue and quiet any and all waves which may arise in any troubled breast. "Where Jesus is, 'tis heaven to me" not sorrow. Many are the sorrows that confront us in this life, but no Christian who knows the Master to be his Lord experimentally, need to worry or be at all discouraged. Since the Bible is full of blessed assurances that will apply to all and every condition of sorrow. Let us briefly notice some of the more common sorrows and the Biblical helps for Christians in each case. (1.) During times of sickness and suffering it is a great privilege to remember the sick and suffering at a throne of grace, and to know that He will heal in His own good time and way. Ps. 103:3. It matters little in eternity whether these healing gifts are given to us here or there, now or then, just so assurance is ours. (2.) **Apparent misfortunes,** such as loss of property, health, position reputation, friends, etc. In the first psalm and 3rd verse we read "and he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." This looks very much as if our Lord permitted no misfortunes to come in the way of His own, but that so-called misfortunes are intended only for the good of the patient sufferer and for those who see the power of endurance in the one who has learned to suffer long and be kind. (3.) Then there is the sorrow that comes into every life sooner or later, that of engaging in the final battle which is called death by us. but Jesus called it sleep. (John 11:11). One of the consoling thoughts is that death is only temporary, as all sorrows are to the believer. Ps. 30:5. "Weeping may endure for a night, but joy cometh in the morning." These little stanzas taken from those beautiful words written by Hastings in 1858, have evidently given much comfort to many in times of separation by death.

"Shall we meet beyond the river,
Where the surges cease to roll!
Where in all the bright forever,
Sorrow ne'er shall press the soul?

"Shall we meet in yonder city.
Where the towers of crystal shine?
Where the wal's are all of jasper,
Built by workmanship divine?"

What a blessed comfort it is to the believer to know that He is touched with a feeling of all our weaknesses and our shortcomings, and our sorrows. At the grave of Lazarus, (John 11:25) there came from His immortal lips words of comfort that are the ringing bells in every graveyard of the glorious morning of the

resurrection. Then, again, on that last evening with his disciples, for there is always some feeling of sadness when the parting moments come, that we must say good-by, how He realized their deep sorrow, when He said that they should never be privileged to eat and drink together here again; when He was just on the verge of leaving his beloved church apparently forever, then it was that He gave those wonderful words in John 14, that have been a benediction to thousands since that night, of those who were called to the shores of eternity, and to those who have been privileged to remain. An Irish boy was singing, "There'll be no sorrow there, there'll be no sorrow there." Some one hearing him, asked him, "Where is that place, my boy?" and he sang; "In heaven above, where all is love."

A man was selling fruit on a crowded street corner in a great city on a stormy March morning; a passerby said to him, "A disagreeable morning." "Oh, yes," he said, "but Spring is coming, tink of dat." Always a rose for every thorn; a comfort for every discomfort, a joy for every pain, a victory for every defeat to the Christian. No wonder Paul gloried in his infirmities, for then did the power of Christ rest upon him. He bore patiently the thorn in the flesh, for there was given him the wonderful marvelous grace of his Lord, that was greater than all his weaknesses, greater than all of his sin.

I close these few words with two stanzas from the pen of Mrs. E. W. Chapman.

"In times of sorrow, God is near,
His vigils never cease.—
His tender loving voice I hear,
'In Me ye shall have peace.'

Soon shall our eyes the land behold,
Where pain and care shall cease.
'Till then we'll trust the promise sweet,
'In Me ye shall have peace'."

Pulaski, Iowa. **W. W. Miller.**

THE CHRISTIAN PRINCIPLE OF STEWARDSHIP

Never before since the days of the Pentecostal church in Jerusa'em has the problem of stewardship forced itself to the front in the church as it is doing to-day. The church is awakening to

The Great Importance of the Subject,

just as it has but recently awakened to the problem of peace which at bottom is also a stewardship problem, so that the former problem cannot be solved without the latter. This awakening is a hopeful sign, and one cannot help but think of the words of Dr. Horace Bushnell, a theologian of 50 years ago, who said, "The church needs only one more revival, namely a revival in Christian stewardship. When this revival has come, the kingdom of God will come in a day."

This is perhaps too strong language, but let us not forget that Jesus also used very strong language when speaking to his disciples on the subject of stewardship. So strong was His teaching that they exclaimed, "Who, then, can be saved?" This is the only occasion mentioned when they were thus struck with fear about their salvation. (See also Luke 19.)

By way of comparison between the kingdom of God and the governments of this world, the importance becomes also evident, as James R. Joy expressed it during the last war, when he said. "The greatest sermon ever preached on stewardship is now going on in this country. The peop'e are awakening to the fact that they owe themselves, their lives and their property to the government. **It is but a step for a Christain to realize that all he has and is belong to the Master and is held in trust."**

Yes and since the war, millions have learned what our church has taught for hundreds of years, namely that all we are and have belong first to our Master, and not first to our nation. Our Master, besides being our creator, has bought us with a price, namely with his own life. This is the basic principle of Christian stewardship, summed up by Paul at the close of his long discourse on giving, by exclaiming, "Thanks be to God for His unspeakable gift". II Cor. 9:15.

Here is the fundamental motive, and motive is the principal thing in stewardship: gratitude, love, voluntariness, cheerfulness, conviction of indebtedness. Whatever we may do in our churches to carry out the resolutions of the last conference in regard to a program of education in Christian stewardship, may we never overlook this matter of motive. It is the very heart and life of it all and makes it really "Christian" in contrast with the legal attitude in the matter.

The Christian Principle

of stewardship may be analyzed as follows:

I. God is owner of all things both by creation and by redemption. Ps. 24:1; 50:10; Ezek. 18:4; I Cor. 6:20; 4:7.

II. Every man is a steward and must give account for all that is entrusted to him. I Peter 4:10; I Cor. 4:1.

III. God's ownership and man's stewardship ought to be acknowledged formally by a separated portion of income for the extention of the kingdom of Christ as symbolized in the "first fruits" and the "tithes" etc.

The fact that one-seventh of time (Sabbath) and one-twelfth of man-service (Levites) was also a measure of separation for God shows that even in the Old Testament the percentage is not absolutely rigid, but it also shows that the **average measure** is as close to one-tenth as

one can easily figure it, including the first fruits.

IV. The separated portion ought to be administered for the kingdom of God in a special way, and the remainder recognized as no less a trust. (Every Christian must, of course, consider himself a part of Christ's kingdom, and whatever he uses for himself should therefore be considered just as holy as the separated portion, and consequently should be administered just as carefully to the glory of God: "Whether therefore ye eat or drink, or whatever ye do, do all to the glory of God." I Cor. 10:31.)

Why then a separated portion? First, because some portion of our income should be a "handsel", or "fastening-penny", or "earnest-money", just as God has given to us an "Earnest of the Spirit", by which he has "sealed" the fullness of his gift. II Cor. 1:22.

Secondly, the "First fruits", though a small gift in itself, emphasized the fact that God comes first in our life.

Thirdly, the tenth is a practical per cent. of our "increase" to be used for the **increase** of the Lord's work both at home and abroad. As an **average measure** it is unsurpassed in its practicability. If a poor man feels that it is too much, then a rich man ought to feel that it is not enough and so the latter can more than make up for the former.

A few questions and answers from Dr. Cushman's "Catechism of Christian Stewardship" seem to fit here for quotation:

1. **What is the purpose of the Christian Stewardship Movement?**

To bring in the kingdom of God by raising up a generation of professing Christians who will actually put Christ and the Kingdom first as indicated by full recognition and acknowledgment of the fundamental relation between stewardship of property and of life.

2. **Did Christ have anything to say about this fundamental relation?**

Christ has more to say about a man's attitude to his property than about any other one theme. Throughout the four gospels one verse in every seven deals with this topic, and 16 of his 38 parables refer to this theme. He teaches us that money-giving is both the expression of and the way to larger stewardship of life.

3. **What is a Christian Steward?**

A Christian steward is a person who accepts the management for God of all possessions entrusted to him, acknowledges God as sovereign owner of all possessions and faithfully administers his life and possessions for the Kingdom of Christ.

4. **What Scriptural passage expresses the attitude of the Christian steward?**

"Not one of them said that aught of the things that they possessed was their own." Acts. 4:32.

5. **What, then, is the basal fact of the stewardship gospel?**

That God is the sovereign owner of all things.

6. **Where does faithfulness in the stewardship of possessions generally begin?**

In setting apart a definite portion of income known in the Scripture as "first fruits" and "tithes', etc.

7. **Is the payment of the tithe a Christian duty?**

The payment of the first ten per cent. should not be considered a legal obligation; on the other hand, the Old and the New Testament both enjoin the principle, or the spirit, of the tithe.

8. **How can the argument for the tenth as the minimum for proportionate giving be summarized?**

(a) It is the only percentage anywhere indicated in the Scriptures as the minimum acknowledgment of stewardship. (b) Jesus certainly gives His sanction to the tithe and Paul most certainly bases his exhortation for proportionate giving upon the tenth. (c) Under the Gospel men may be expected to do as much and more than the Jews' did under the law, else how can Christians "abound" in the grace of giving? (d) The present hour calls for largely increased giving. Tithing does produce adequate funds. (e) The spiritual blessing which has marked the decision to accept the tenth as the first proportion, together with the dissatisfaction with any smaller proportion, furnishes an argument for the tenth.

Dr. Robert E. Speer, an authority on missions, says "We need some plain, simple device that will give the principle of stewardship a grip. The old law of the tithe is such a device. It is not the full expression of the principle, but its minimum expression."

Suggestive Programs on Stewardship.

I.

Lessons in Stewardship.

(From the parables)

I. Stewardship in hearing the Word—Luke 8:4-18.

"Take heed therefore how ye hear: for whosoever hath to him shall be given etc."

II. Stewardship in material things—Luke 12: 16-21 etc.

"So is he that layeth up treasures for himself and is not rich toward God." (A dozen other parables may be used.)

III. Stewardship in Service—Luke 12:35-48.

"Who then is that faithful and wise steward?"

IV. Stewardship in Prayer—Luke 18:1-8.

"Men ought always to pray, and not to faint."

II.

Stewardship.

I. Importance—Luke 16:10-11.

II. Comprehensiveness—I. Peter 4:10.

(Continued on Page 50.)

OUR WORK OF PUBLICATION

BEGINNINGS

The beginnings of our denominational publication work were made in 1852, at Milford Square, Pennsylvania, by Rev. J. H. Oberholtzer, pastor of the Swamp church. He published under date of June 9, 1852, the first issue of the "Religiöser Botschafter".

July 30, 1856, the paper was taken over by the Mennonite Printing Union, a stock company, and the name of the periodical changed to "Das Christliche Volksblatt". J. H. Oberholtzer was continued as editor.

In 1867, the name was changed to "Der Mennonitische Friedensbote" and Rev. A. B. Shelly, minister in the Swamp charge, who had for a short time served as editor of the "Volksblatt", was made the editor.

In 1871, the Eastern District Conference assumed the management of the paper, through a committee of five. Under the new management, the paper made its first appearance Jan. 1, 1872.

Meanwhile, another enterprise developed in the West, when the Western Publication Company was formed with headquarters in Halstead, Kansas. This company engaged in a general printing business and issued a paper called "Zur Heimath". David Goerz was the editor, 1875-1881.

EXPANSION

At the General Conference session in 1878, consolidation of the two papers was advocated, and favorably acted on, and a committee of five appointed to arrange for the consolidation. At the session of 1881, the committee reported that they had obtained the consent of the Eastern Conference and of the Western Publishing Company to consolidate and to print the new periodical under management of General Conference. The management was put in charge of five persons. The Conference elected the Editor-in-chief, and the District Conference was given the privilege of choosing assistants. The name given was "Der Bundesbote". D. Goerz was chosen editor and A. B. Shelly was made assistant for the Eastern district. S. F. Sprunger was chosen business manager, and Berne, Indiana, selected as the place of publication. In 1884, I. A. Sommer was chosen editor, and continued until 1911. Since January, 1912, Rev. C. van der Smissen has served as editor.

The first number of "The Mennonite", our English Conference periodical, was prepared as a prospectus by the Brethren N. B. Grubb and A. M. Fretz, and appeared under date of October, 1885. Steps leading to the establishment of this periodical were as follows: In 1884, while en route to the General Conference at Berne, A. B. Shelly and N. B. Grubb discussed the need of an English church paper. A meeting to further the move was held December 8, 1884, attended by A. B. Shelly, N. B. Grubb, A. M. Fretz and C. van der Smissen. On September 9, 1885, Revs. Grubb and Fretz met at Quakertown, Pennsylvania, and arranged a plan.

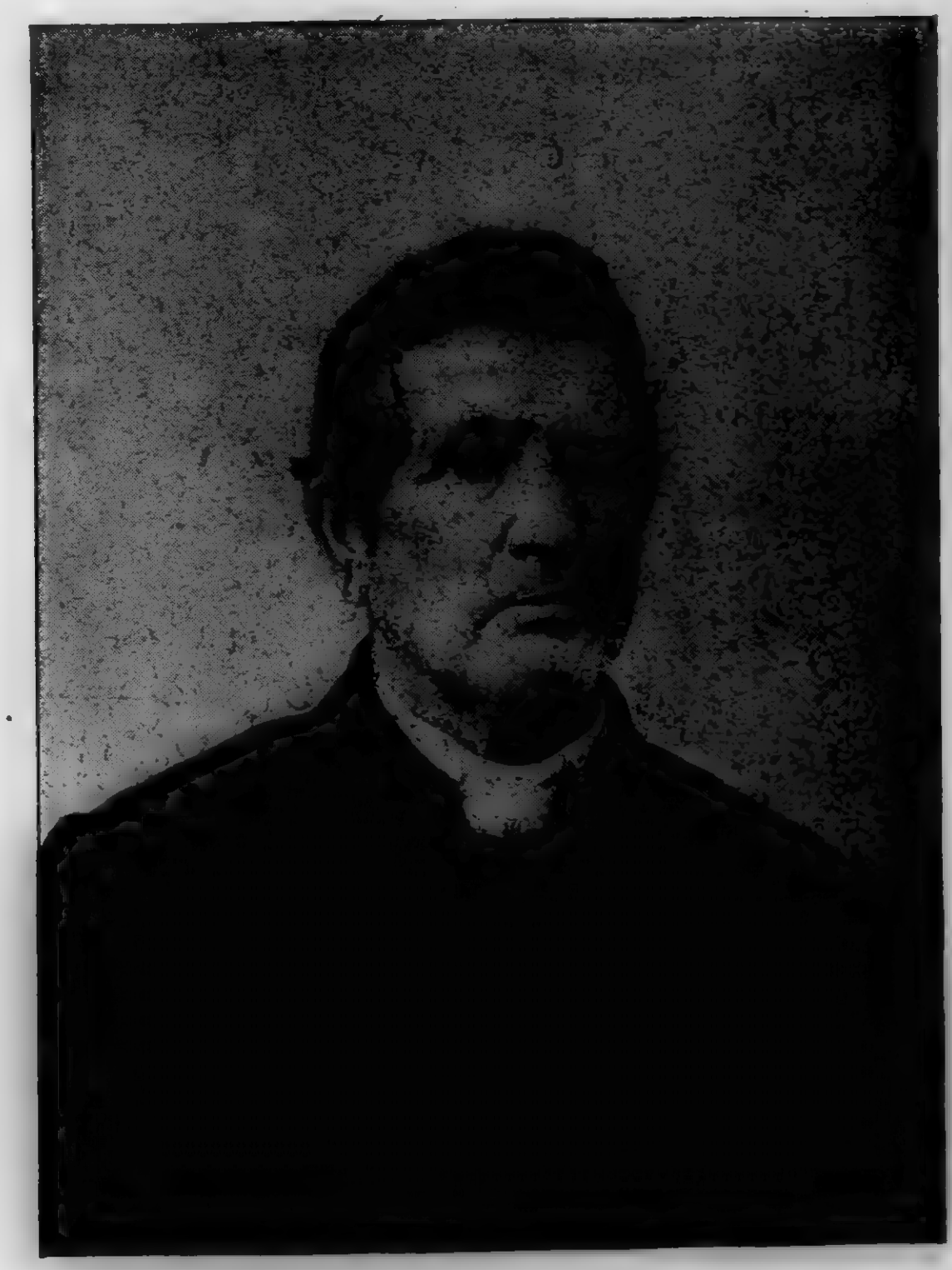
The Eastern District Conference assumed publication of the paper and advanced $150 toward the necessary expenses of the committee, conditioned on a refund as soon as income from subscriptions would warrant it. The committee elected to take charge consisted of N. B. Grubb, A. M. Fretz and A. B. Shelly. N. B. Grubb became editor with A. M. Fretz and A. B. Shelly associates. Rev. Fretz had charge of the Sunday school and Young People's departments, and for many years wrote the comments on the Sunday school lessons. In October, 1901, an enlarged edition appeared. From Nov., 1891, to Jan., 1902, Rev. A. S. Shelly was editor, with A. M. Fretz and A. B. Shelly continuing as associates. In January, 1902, it became a General Conference publication, with Rev. H. C. Allebach as editor. It now appeared weekly instead of monthly as heretofore. From 1906 to 1911 it was edited by I. A. Sommer. From 1911 to 1914, Rev. S. M. Grubb was contributing editor, and in 1914 assumed full editorial charge, and is the present editor.

BOOKS AND PAMPHLETS

In the publication of books and pamphlets, we are still in the period of beginnings. A long shelf would not be required for the books that have appeared, but there have been noteworthy contributions. They will appear in the sketches of the men who have played a leading part in our Publication work.

JOHN H. OBERHOLTZER

John H. Oberholtzer, pioneer in publication work in the Mennonite Church, was born in Berks county, Pennsylvania, January 10, 1809. Fond of study, he made rapid progress and at sixteen began teaching. He learned the trade of locksmith and for thirty years followed the business. Using every spare moment in the pursuit of knowledge, he became at an early age an able writer and speaker. At the age of thirty-three, he became the assistant pastor of the Swamp church in Bucks county. Upon assuming full charge a few years later, he instituted systematic instruction in the Word of God. To aid in this work, he republished a catechism formerly used in Canada. He learned to set type and in addition to his ministerial work began the publication of a paper. Thus was born the "Religiöser Botschafter", of which he was author, editor, composer and printer. He founded the Eastern District Conference and was for many years its leading spirit. Learning of the General Conference movement at the time of its beginning in Iowa, he promptly supported it through his paper, attended the session of 1860, and served as president many years. Through him the Eastern Conference joined the movement and gave it strength. He was a warm supporter always of advance movements in education, and the Wadsworth school gained much from his personal influence and resourceful mind. He was a member of the Foreign Mission Board in the early years and helped to establish missions among the Indians. In 1887, he attended the last session of the General Conference, which he had helped to create, and was much pleas-

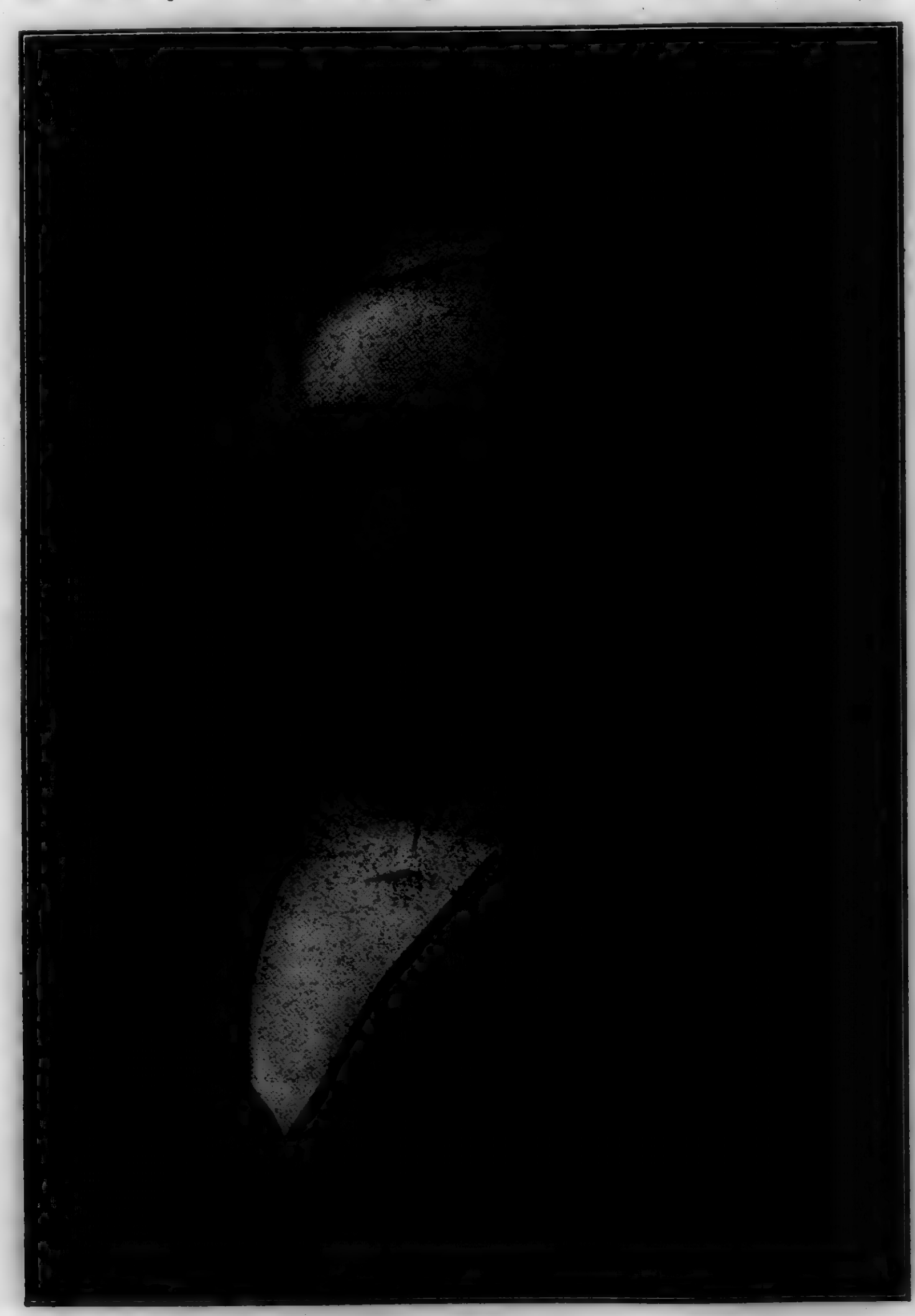


JOHN H. OBERHOLTZER

ed to see the spirit of brotherhood that had grown so mightily. He died February 15, 1895, while in conversation with a few friends who had called to see him. His remains were interred in the cemetery at West Swamp, where a plain monument has been erected to his memory.

ANDREW B. SHELLY

Andrew B. Shelly was born in Bucks county, Pa., September 23, 1834. In his early life, he engaged in farming. He taught school several years. Before his ordination to the ministry, he was prominent in Sunday school work,



ANDREW B. SHELLY

becoming superintendent of the first Mennonite Sunday schcol, which was organized in his home church, West Swamp, at the time of its organization in 1857. He was ordained to the Gospel ministry March 25, 1864. On August 22, 1872, he was crdained to the full office of bishop, and assumed full care of the Swamp charge, consisting of West Swamp, East Swamp, Flatland and Saucon congregations. Later he organized Bethany church, Quakertown. He was one of the pioneer editors of the church periodicals. In 1866, when the "Mennonitische Friedensbote" was established, he was made editor, and continued until 1881, when the paper became the "Bundesbote". For many years he served on the committee of the Eastern Conference which edited and published "The Mennonite". From 1871 to 1882, he served continually as president of the Eastern District Conference. In his early years, he advocated the formation of a General Conference, and wrote a number of articles in the church papers under a nom-de-plume, urging the formation of a Conference. In 1872, he was elected president of General Conference and served continuously until 1896. By virtue of his office, he became a member of the Foreign Mission Board and from 1889 to 1911 served as secretary of the Board. For many years he contributed articles and notes on Missions to the church papers. He died December 26, 1913, at the age of 79 years, 3 months and 3 days. His remains were interred in West Swamp cemetery, where a simple but substantial monument marks his resting place.

DAVID GOERZ

David Gcerz was born June 2, 1849, in South Russia. He was educated in the church schools. In 1873, Rev. and Mrs. Goerz and their oldest son came to America, their objective point being Summerfield, Illinois, where he had charge of the Mennonite school for two years. In 1875, Rev. Goerz removed to Halstead, Kansas. He was a leading spirit in inducing Western congregations to unite with General Conference, In connection with that body, he took a leading interest in missionary, educational and publication interests. In 1878, he served in a committee of three that submitted a plan for the carrying on of home and foreign missicn work. The present constitution, adopted in 1896, is largely of his drafting. In 1900, he went to India to superintend the distribution of provisions among the famine-stricken, and inspected the field preparatory to the founding of our India missions. In Halstead he began publishing "Zur Heimath". This sheet kept the Western immigrants in touch with one another and with the country of their adoption. His outstanding achievements were in the field of education. He was identified with the Fortbildungs-schule at Halstead. When expansion became necessary, he

DAVID GOERZ

was the main promoter of the larger school at Newton, Bethel College. By his steadfastness, patience and unwearied labors, he was its mainstay until the period of experiment and probation was past. As minister of the Gospel, he was keen in logic and power of persuasion. His sermons were practical yet spiritual. After years of failing health, he passed away May 7, 1914, aged 64 years, 11 months and 5 days.

CORNELIUS H. WEDEL

Rev. Prof. Wedel was born in Morgenau, South Russia, May 12, 1860. His first schooling was received at the hands of his father, a village schoolmaster. In 1874, he immigrated to America with his parents, settling on a farm at Alexanderwohl, Kansas. He spent much time reading, though quite near sighted and blessed with a retentive memory, he gathered a store of knowledge. He soon interested him-

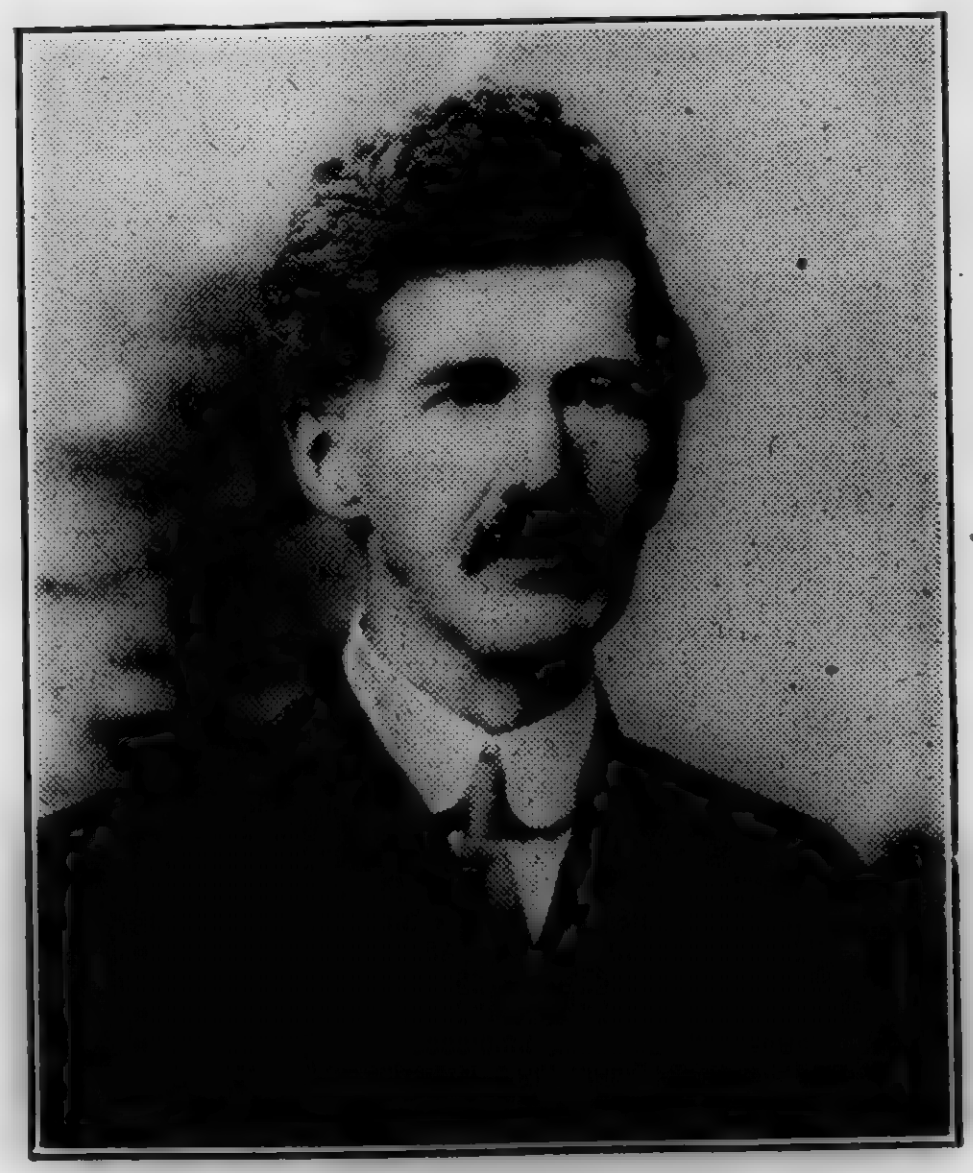
self in the German school work and in Sunday school and mission study. He recognized at an early age the value and need of the English language. Accordingly, he attended the English school at Marion Center. In 1881, he

CORNELIUS H. WEDEL

became assistant in the Mission school at Darlington. He soon asked to be relieved, and continued study at Lebanon College, and in Bloomfield N. J., where he studied theology. In 1893, Bethel College was opened, with Rev. Wedel as principal and instructor in Biblical languages. As soon as possible, he resigned the principalship, but continued as president of the faculty. In 1907, he was appointed to the Foreign Mission Board. As president of the Board he served to the time of his death. He died in 1910. His life was characterized by thoroughness. Everything that savored of the superficial was distasteful to him. His literary contributions are the following: "Bilder aus der Kirchengeschichte"; "Randzeichnungen zu den Geschichten des Alten Testamentes"; "Randzeichnungen zu den Geschichten des Neuen Testamentes"; "Abriss der Gischichte der Mennoniten" (4 vol.); "Geleitworte an junge Christen"; "Kurzgefasste Kirchengeschichte fuer Schule und Familie"; "Briefliche Blaetter an einen Lernenden"; etc.

HARVEY G. ALLEBACH

Harvey G. Allebach was born in Montgomery county, Pennsylvania, February 18, 1869. He received his early education in the public schools and Ursinus College. He afterwards entered the University of Pennsylvania, where he graduated with honors. He taught in the public schools for some years and also in several private schools. Early in life, he felt the call to the Christian ministry and was ordained to the Gospel ministry by Rev. William S. Gottshall. In 1894, he accepted the call to the Noble and Wayland churches in Iowa. The Foreign Mission Board of the General Conference extended a call to him to work among the Arapahoe Indians, which he ac-



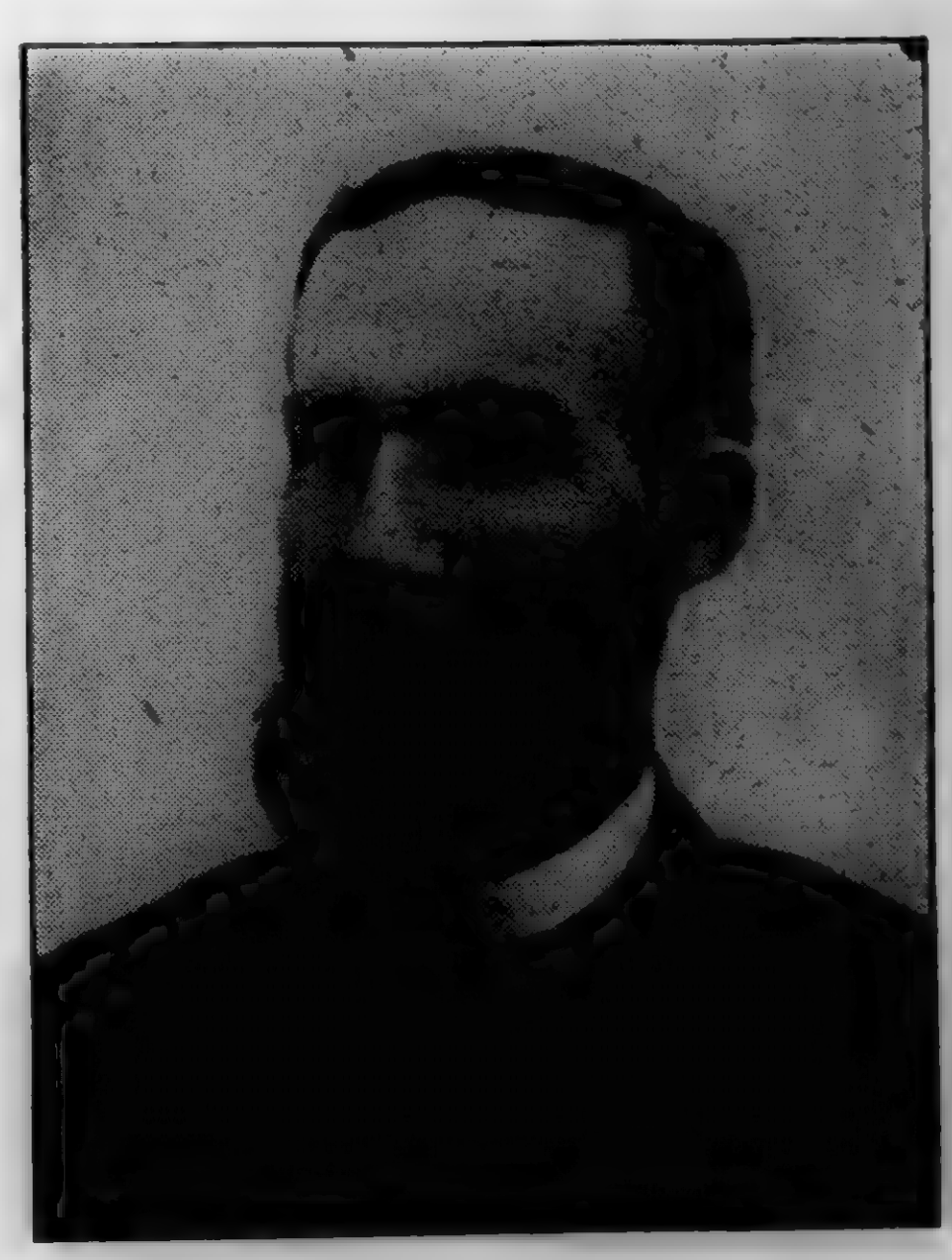
HARVEY G. ALLEBACH

cepted, but at the end of a year he returned to Pennsylvania, and assumed charge of the Pottstown and Boyertown congregations. Early in 1901 he accepted the call of the General Conference Publication Board to become the

editor of "The Mennonite". He served as editor 1902-1905, but at the end of that period was obliged to resign on account of ill-health. Again he returned to his native state. His pen was not idle. He continued to contribute to "The Mennonite" and wrote for several magazines. Meanwhile he wrote the Topical Lesson Course for Sunday schools. In 1914, he accepted the call to the pastorate of the Swamp charge in Pennsylvania to succeed the late Rev. A. B. Shelly. Here he labored for a number of years, but in the discharge of his arduous duties, his health again broke down. He went to a sanitarium but failed to recover his health. He died December 3, 1921, aged 52 years, 9 months and 15 days. Rev. Allebach was of a studious disposition and a writer of marked ability. He lived close to nature and possessed a vast store of nature lore. He was one of the leading botanists of the Eastern section of his native state. He also published a collection of poems of which he was the author. He was deeply spiritual and feared God above many.

I. A. SOMMER

Ohio. For sixteen years he was engaged in teaching, after he had studied at Wadsworth. He served communities in Wayne county and near Berne, Bluffton and in Kansas. As a young man, he was admitted into the Sonnenberg church by the rite of baptism. On October 2, 1887 he was ordained to the Gospel ministry in the Berne church and was always very active in the home church. In the Sunday school he found a special interest and inspiration for work. Here he taught the Normal class and was for many years librarian. After discontinuing teaching, he accepted the editorship of "Jugendfreund", published by the Old Mennonites at Elkhart, Indiana. At the session of the General Conference in Berne, Indiana, in 1894, he received and accepted the call to become editor of "The Bundesbote". Two years later there appeared the first issue of the "Kinderbote", which he edited in connection with "The Bundesbote". He also edited "The Mennonite" from 1905 to 1911. To regain his health, he had to lay down his editorial work and after regaining his health in a measure, he spent some time in travel in the interest of publication. After another breakdown, he spent two years in California during which time he sent numerous contributions to the church papers. Rev. Sommer was probably the first to suggest the idea of an All-



I. A. SOMMER

Mennonite Convention. He was always an enthusiast in the cause of missions. His last contribution for publication was an appeal for assistance for our distressed Russian brethren. He died at the age of 73 years, 3 months and 2 days.

SAMUEL F. SPRUNGER

Samuel F. Sprunger was born in Canton Bern, Switzerland, October 9, 1848. In 1852, the father with six orphaned children came to America and after a short stay in Wayne county, Ohio, settled on a farm in Adams county, Indiana. Elected by lot into the ministry before he was 20 years old, he went to Wadsworth school for training. He came back fully equipped, not only educationally, but spiritually as well. As early as 1865, he had been received into church membership by Rev. Peter

Lehman. In his younger years he manifested poetic talent in the production of songs, one of which is found in our German hymnal. On March 5, 1874, he was ordained to the full office of Elder by Rev. Christian Krehbiel of

SAMUEL F. SPRUNGER

Summerfield, Ill. At the same time, he organized the present Sunday school of the Berne church and served as superintendent for 33 years. The membership when he began was 100, and when he closed his work in 1906, it was 800. His ministry prospered so that when he laid down his office, the membership was at least three times as large as when he began. His ministry was a many-sided one of preaching and writing. The Conference Book Concern found him a valuable helper. He has a record of thirty years of editorial work on the Sunday school lesson helps, and of 35 years of similar work on the Bundesbote Calendar. He was for 25 years a member of the Foreign Mission Board. He spent as much time as could be spared in Home Mission work, visiting churches as far West as the Pacific coast. His contributions to the church may be summed up as follows: implanting of the missionary spirit, promotion of temperance, morality and Bible knowledge. His useful life closed November 16, 1923, at the age of 75 years and 27 days.

JOEL WELTY

Joel Welty was born in Wayne county, Ohio, April 15, 1857. He spent his boyhood days on the virgin prairie of Moniteau county, Missouri. In 1878, he entered Wadsworth. Afterwards, he taught in the German settlement near Berne, Indiana. In the Sunday school at Berne, and afterward in Fort Wayne, he was an active teacher. In 1882, he founded what is now the Mennonite Book Concern, which he conducted until 1884. In that year, it was taken over by the General Conference and became the Mennonite Book Concern. He was the Business Manager until 1886, when he was succeeded by J. F. Lehman. He was always an enthusiastic friend and supporter of publication work. It was he, more than any other, who set on foot the project of a weekly Mennonite. In 1890, he started a book bindery and

JOEL WELTY

afterward moved this business to Fort Wayne. Afterward he was interested in various business enterprises. He was the inventor of a machine called rule bender, for which he found

much demand. In 1891, he made a trip to Europe in company with Rev. S. F. Sprunger, Peter Habegger, Peter Sprunger and Daniel Zuercher. In May, 1903, his health began to fail, but he attended to business until August. He died December 20, of that year, aged 46 years, 8 months and 5 days. Mr. Welty was a man of honest and upright principles and his conscientious regard for right showed in all his dealings. His last words were, "Perfect peace".

N. B. GRUBB

Nathaniel Bertolet Grubb was born in Frederick township, Montgomery county, Pennsylvania, July 6, 1850. His boyhood days were spent on a farm. After several years of labor in a milling establishment, he entered Frede-

N. B. GRUBB

rick Institute, Pennsylvania, and later studied at the Wadsworth school. His later education was obtained largely in the school of experience and in turning to good use every opportunity his life work afforded. At the age of fifteen, he united with the Schwenksville congregation and served as superintendent of the Sunday school, 1869-1871. In 1872, he was ordained to the ministry by Rev. Moses Gottshall, and became assistant in ministering to the congregation. In 1877, he established a printing business, and soon after began to publish a weekly, the "Schwenksville Item". He continued this business in connection with his ministerial duties for six years. In 1882, he accepted the call to the pastorate of the First church, Philadelphia and in 1884 was ordained to the office of Elder. In the Eastern District Conference he has served in many capacities. He had a major part in the establishment of the Home for the Aged at Frederick, Pennsylvania, and served almost continuously on the Board of Managers since 1898. For many years he was a Trustee of the United Society of Christian Endeavor. In addition to the pastoral duties of a rapidly growing city church, he served as a member and for a number of years as secretary of the Evangelical Alliance of Pennsylvania. In General Conference work, he served on the Board of Publication for 39 years and was for 30 years its chairman. At the conference of 1899, the question of a name for the publishing house and book store was discussed. Rev. Grubb's suggestion of "The Mennonite Book Concern" was adopted. During his term as chairman, he was associated in the production of the following: "Gesangbuch mit Noten", "The Mennonite Hymnal" "Bundesbote Kalender", "A Minister's Ritual", "Die Perle", a Sunday school hymn book, "Fiftieth Anniversary Book of General Conference", with all addresses. In collaboration with Rev. A. M. Fretz and Rev. A. B. Shelly, he was one of the founders of "The Mennonite" and its first editor. The story of this appears elsewhere. He has contributed much historical matter to the various issues of the Mennonite Year Book and Almanac and has made one of the most valuable collections of Mennonite books to be found anywhere. He is author of a Gottshall Family History, and is much interested in genealogical research. Since 1921, he is retired from active service in the ministry, but occasionally responds to calls for supplying pulpits in the Eastern Conference.

SILAS M. GRUBB

Rev. Silas M. Grubb was born on the farm in Frederick, Pa., which his ancestors had occupied for six generations. In 1881, his parents, Rev. and Mrs. N. B. Grubb, moved to Philadelphia, where the father assumed the pastorate of the First Mennonite church. Here Rev. S. M. Grubb attended public school and later spent several years in business. Later, he attended Urinus College, Temple University and completed his schooling when he graduated from the Theological Seminary of the Reformed Episcopal church, in 1898. While a theological student he was licensed to preach by the Eastern District Conference and became pastor of the Germantown Mennonite church, in the meanwhile also conducting services in the mission started by the Mennonites in the

S. M. GRUBB

northern part of Philadelphia. This mission developed into the Second Mennonite church and he became pastor of the new oganization, in which position he has continued to date. For two years he had been in charge of the editorial page of The Mennonite and then in 1914 he was called to the editorship and has continued as such since that time.

A. S. SHELLY

Anthony S. Shelly was born Feb. 28, 1853, being a descendant in the fifth generation, of Abraham Schelle, who came to this country about the year 1730 and settled in what came to be known as the Great Swamp, now a part of Bucks county, Pa.

The parents, Levi and Barbara Shelly, were members of the West Swamp congregation,

A. S. SHELLY

and here under the ministry of Rev. John H. Oberholtzer and Rev. Andrew B. Shelly and around the family altar in the home, the children, seven in number, received their early religious training, leading in the case of all of them to a public profession of faith and baptism some time during their teen age.

The home was on a farm and here the boy grew to young manhood, his school advantages during those years averaging less than five months a year in the neighborhood public school. This was supplemented at the age of 17 with a year in the conference school at Wadsworth, Ohio, and later by two years in the Millersville State Normal School. These years at the Normal were preceded by two years and followed by two years more of teaching in the public schools of the state. Two years. 1878 to 1890 were given to teaching in the Wadsworth school. Following the closing of this school by the conference, he served five

years as Principal and teacher of the High school of Newtown, Pa., until in 1884 he was called to the school of the Kansas congregations at Halstead.

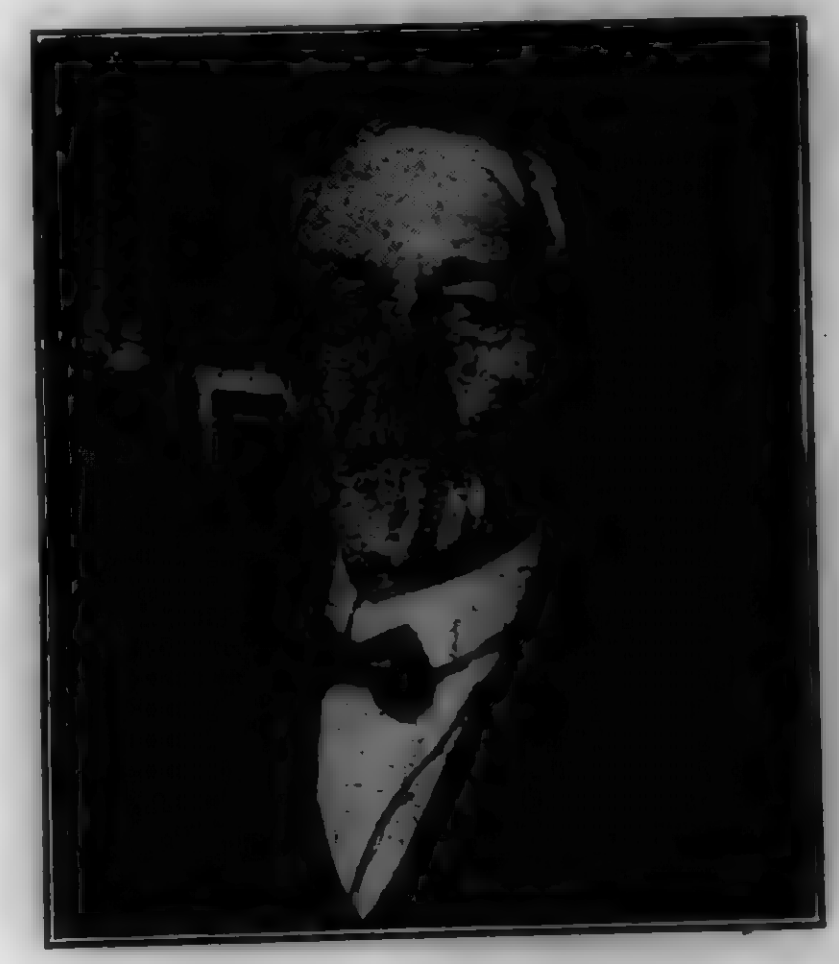
His service in the pulpit began while at Halstead, under the direction of Rev. Christian Krehbiel. Returning in 1886 to the Eastern Conference, he was the first to be granted an Evangelist's license by this body, as assistant to Rev. A. B. Shelly. Called to the full ministry in 1890 as pastor of the Hereford charge, composed then of the congregations at Bally and Zionsville, his life from that time forth has been devoted wholly to the work of the church. In this time he has served the Zionsville congregation sixteen years, at Bally, twenty-five years, in Boyertown nine years in Upland Calif., three years, in Bluffton, two years as pastor and one year as superintendent of the Hospital, and in Germantown five years.

He was five times elected to the position of President of the General Conference, serving two two-term periods and one one-term period. His service in the General Conference mission work has alternated between the Home Mission and Foreign Mission Boards.

During the pastorate at Bally, Pa. he served ten years as editor of "The Mennonite" and eight years on the staff of the Mennonite Year Book, both then being published by the Eastern Conference. While editing the Mennonite, he translated from the German the Ris Articles of Faith and printed them serially in that paper. Afterwards he prepared the same for publication in book form the General Conference having adopted these articles in their German and English form as our confession of faith.

ALLEN M. FRETZ

A. M. Fretz is a son of Ely and Mary Myers Fretz. His grandfather, William Myers. was for many years the life-elected deacon of the Deep Run General Conference church. He was born on December 12, 1853. His boyhood was spent on his father's farm at Bedminsterville, Pa., and his limited school days spent in the "little red school house" of said village. During the winter of 1869-70, he was a student at Wadsworth, Ohio, Mennonite Seminary. taking in the instructions of the venerable Father van der Smissen, Dr. Jonas Y. Schulz and Prof. A. P. Fritz, and the blessed influence of the institution. He subsequently was a student in preparation for teaching one winter term at Excelsior Normal Institute, Carversville, Pa., and a three weeks' teachers' review term at West Chester State Normal school. He was always an ardent student and his acquirements along educational lines are due to self-application to books and through the impressive avenues of experience. He taught public school—five-month terms—for twelve years. In 1882, he was a nominee for the State Legislature. On October 13 1883, he was ordained minister in his home church, of



ALLEN M. FRETZ

which he is still the highly respected pastor. In the spring of 1893, he accepted the call as pastor of the newly organized Zion Mennonite church in Scuderton and held same in connection with his Deep Run charge until 1909. At present beside his home church, he is pastor of the Springfield church and of the Bethel church Perkasie, and Elder in charge of the Bowmansville church.

In the early years of his ministry he frequently assisted in Evangelistic meetings, assisting especially the late Rev. Jacob Krehbiel of Clarence Center, N. Y., in his efforts in western New York and Canada.

He has been married three times, in 1880 to Sarah Leatherman of Pa., in 1884 to Anna Rittenhouse of Canada and in 1925 to Aman-

da Fretz, his brother's widow. He had been identified with the Eastern Conference for a number of years prior to his call as minister, as delegate, and has variously served as officer, and member of committees, now being its secretary since 1913. His special connection with the publication interests of the church, beside frequent contributions to the various publications, dates from October, 1885, Conference meeting. The following appears on the minutes: "Bro. A. M. Fretz impressed the Conference with the need of an English church paper and laid before Conference the prospectus of 'The Mennonite' prepared by himself and Bro. N. B. Grubb. Our Conference feels the urgent need of an English church paper, through which our young members and our young people in general, who have not the advantage of reading German, may be made familiar with our congregational activities. We welcome with joy the prospectus of 'The Mennonite' issued by two of the brethren."

Rev. Fretz has in his library a complete file of **"The Mennonite"** from 1885 to 1925, also of the **Mennonite Year Book**, from the time of its first issue in 1895, and a complete file of the **Eastern Conference proceedings** for the 79 years of its existence.

C. H. A. VAN DER SMISSEN

Carl Heinrich Anton van der Smissen, son of Carl Justus van der Smissen and Sarah, nee van der Smissen, was born on December 4, 1851, in Friedrichstadt, Schleswig-Holstein. He attended the schools of his home town and had some private lessons, then he attended the Gymnasium (academy and college) in Husum. When his father accepted the call as Professor of the Mennonite Institute at Wadsworth, Ohio, young van der Smissen went to Weilburg to continue his studies. When the Franco-Prussian war broke out he went to Basel, Switzerland, and attended the university and took some lessons in the Missionhaus, 1870-72, he studied in Basel. 1872-73 in Tübingen and the winter 1873-74 in Halle. In vacation time he traveled in Germany, Switzerland. Italy, Holland, Austria and France, visiting a number of Mennonite congregations.

After three and a half years of study at the universities being privileged in listening to renowned professors like Riggenbach, Hagenbach, von der Goltz, Steffensen, Beck, Weissäcker, Landerer, Tholuck, Beischlag Müller, Riehm and others. he went to America. where his parents and sisters had been since 1868.

He was elected pastor of the small Salem

C. H. A. VAN DER SMISSEN

congregation near Ashland Ohio, and was ordained as elder on October 15, 1874, by his father and Rev. Ephr. Hunsberger of Wadsworth. In 1875, he was called to serve also the small congregation in Cleveland Ohio, which he did for several years. Two years he attended the academy at Hayesville, Ohio, and one year in Wadsworth, intending to prepare for a position as teacher. His father moving to Hayesville, and the little flock in Cleveland having disbanded he was a German teacher in Coshocton, Ohio, in 1880 preaching for the Germans there.

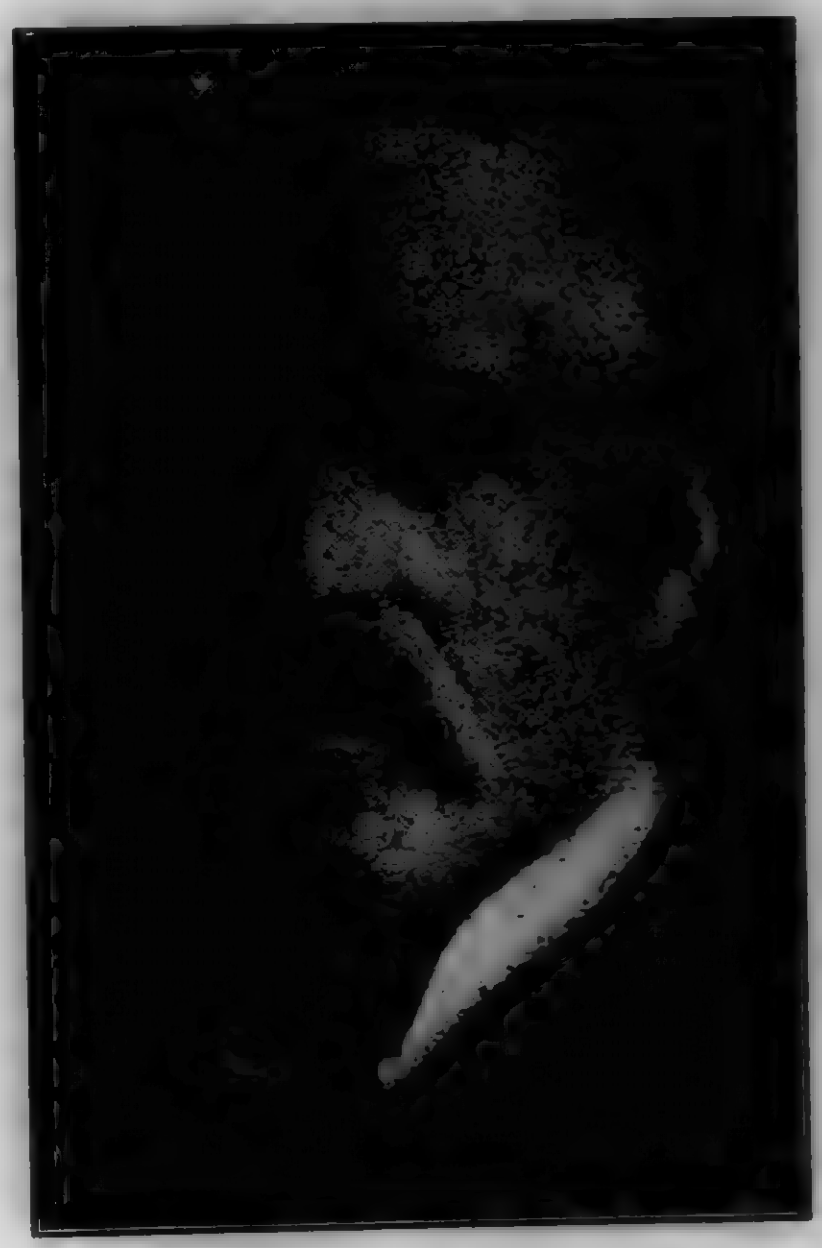
In 1881, he was called as pastor of the Upper Milford congregation, Zionsville Pennsylvania. He was married in October, 1881, to Miss Mary E. Knight. In 1885, he was elected also as pastor of the Hereford congregation, Bally, Pa. He served both congregations until spring of 1890, when he accepted a call to the congregation at Summerfield Ill. Here he served 21 years. His wife died in 1892, and he

married in 1893 Miss Elizabeth B. Ruth. In 1911, he was called to Berne, Indiana, as editor of the "Christliche Bundesbote", "Mennonite" and "Kinderbote". In 1914, he was relieved of the editorship of he "Mennonite", and when Rev. S. F. Sprunger was unable to prepare the German Sunday school lesson quarterly and "Bundesbote-Kalender", van der Smissen was entrusted with this work. On New-year, Providence willing, he enters upon his sixth term of three years.

During the years of his ministry, he has served as secretary of the Eastern and Middle District Conferences and as secretary of the General Conference for six years. He served in the Board of Foreign Missions for six years and again for nine years. He wrote a history of the Mennonites and edited the translation of Cornelius Riis confession of faith in German. In October, 1924, he was permitted to celebrate the fiftieth anniversary of his ordination to the ministry, and in 1925 he had the pleasure of ordaining his son Theodore Alwin to the ministry in the church at Summerfield, where Alwin had been baptized. This was at the time of the session of the Middle District Conference, 16 ministers taking part in the ordination. Theodore Alwin was the fourth minister in succession, the third who was ordained by his own father. He served one year as pastor of the mission in Hutchinson, Kansas, and is continuing his studies in Witmarsum Seminary. Father van der Smissen serves as teacher of a large Sunday school class in the First Mennonite church of Berne, and helps out when the pastor is called away.

RODOLPHE PETTER

Rev. Rodolphe Petter, missionary; born Vevey, Switzerland, February 19, 1865, son of Louis and Elise (Dubuis de la Praz) Petter; educated in the public schools of Switzerland; missionary course at the Basel Mission Training School at Basel, Switzerland, for seven years. Married Marie Gerber of Bern, Jura, Switzerland, May 14, 1890 (died July 30, 1910). Married Bertha Elise Kinsinger of Trenton, Ohio, also a missionary in Oklahoma, November 28, 1911; missionary to Cheyenne Indians of Oklahoma 1891-1916; to Cheyenne Indians of Montana 1916-—; member of International Historical Society, headquarters Paris; author of Cheyenne grammar, still in manuscript form; has made extensive translations of Scripture into the Cheyenne language, which were published at various times during his period of service; translated Bunyan's Pilgrim's Progress, which appeared in print in 1904; published a number of editions of Cheyenne Gospel songs. Began extensive revision of all Bible text translations and printing with help of an Indian printer in January, 1924, completing one volume of Old Testament portions in January, 1926; began at once the revision of New



RODOLPHE PETTER

Testament texts and translation of such that had never appeared in Cheyenne with a view of thus publishing the entire New Testament in Cheyenne, and is still hard at work on this stupendous task; all Scripture translations are made from the original Hebrew and Greek text; besides this heavy work of translating and overseeing the printing, he continues active in the pulpit with such assistance as the native Christians are able to give.

I will also quote from Dr. James Mooney's sketch which appeared in a Smithsonian publication in 1907:

"The Reverend Rodolphe Petter, our best authority on the Cheyenne language, is a native of the same country which gave Gallatin and Gatchet to American philology, having having been born in Vevey, Canton Vaud. Switzerland, February 19, 1865. In 1883, he entered the Evangelical Mission House at Basel, Switzerland, to study theology and prepare for the duties of missionary. Having concluded the course, which included languages and medicine, he was ordained in 1890. In the summer of the same year he embarked with his young wife (nee Marie Gerber) to engage in mission work among the American Indians. After six months at Oberlin College, Ohio, for the purpose of learning English, Mr. and Mrs. Petter proceeded in August, 1891, to Cantonment, Oklahoma, the sub-agency headquarters of the most conservative element of the Cheyenne tribe. By diligent application to the study of this most difficult language, he soon learned to use it exclusively in his daily work and contact with the Indians. In addition to his scholarly training by which he is able to preach with almost equal fluency in French, German, English and Cheyenne, it may safely be asserted that no other white man who ever came to the Cheyennes commanded more of their respect and affection."—Who's Who in America.

The Cheyenne-English dictionary, which took two years for publication, the work being done in 1913-1915 by his son Valdo on a Gammeter Multigraph purchased especially for this purpose, is a monumental work. We learned at the Smithsonian library in Washington, that this dictionary is one of the most extensive of any Indian dictionary in existence. Thousands of words and expressions have been added with pen since this work was published, which gives an idea of the richness of an Indian language. This dictionary has attracted the interest of scholars and scientists everywhere, and although a limited number of copies could be printed thus making the cost of one volume quite high, yet orders have come from various sources. Thus it appears in the Congressinal Library at Washington, the Smithsonian Institute library, the Newberry library of Chicago, other libraries of the United States, then also in the leading library of Switzerland, the leading library and museum of Berlin and the British Museum of London.

J. H. LANGENWALTER

J. H. Langenwalter was born near Halstead, Kansas, January 12, 1877, as the first child of Daniel and Christina (Schmutz) Langenwalter. He was baptized by Rev. Christian Krehbiel, June 18, 1893. He attended Bethel College, 1898-1900; taught school 1900-'02; attended German Wallace College, 1902-'04, graduating with A. B. degree; attended Oberlin Theological Seminary, 1904-'05; was pastor of the First Mennonite Church, Halstead Kansas, 1905-'09; attended Oberlin Theological Seminary, 1909-'10 graduating with B. D. degree; was acting president of Bethel College, June 1910 to September 1911 (resigned on account of poor health); was dean of Bible Department, Bethel College, 1911-'14; attended Harvard University 1913-'14; attended Hartford Theological Seminary, 1914-'15, graduating with S. T. M. degree; was dean of Mennonite Seminary 1914-'19; was granted honorary degree of D. D., 1917, by Baldwin-Wallace College; was dean of Bible Department, Bethel

J. H. LANGENWALTER

College 1919-'21; was president of Bethel College, 1921-'25; was pastor of Hebron Mennonite Church, Buhler, Kansas, May to August, 1925; is professor of Bible and Religion at Friends University since September, 1925.

Brother Langenwalter was ordained as

"Evangelist", which is practically equivalent to being licensed to preach, June 2, 1901, as minister, August 3, 1902, and as Elder in November, 1907.

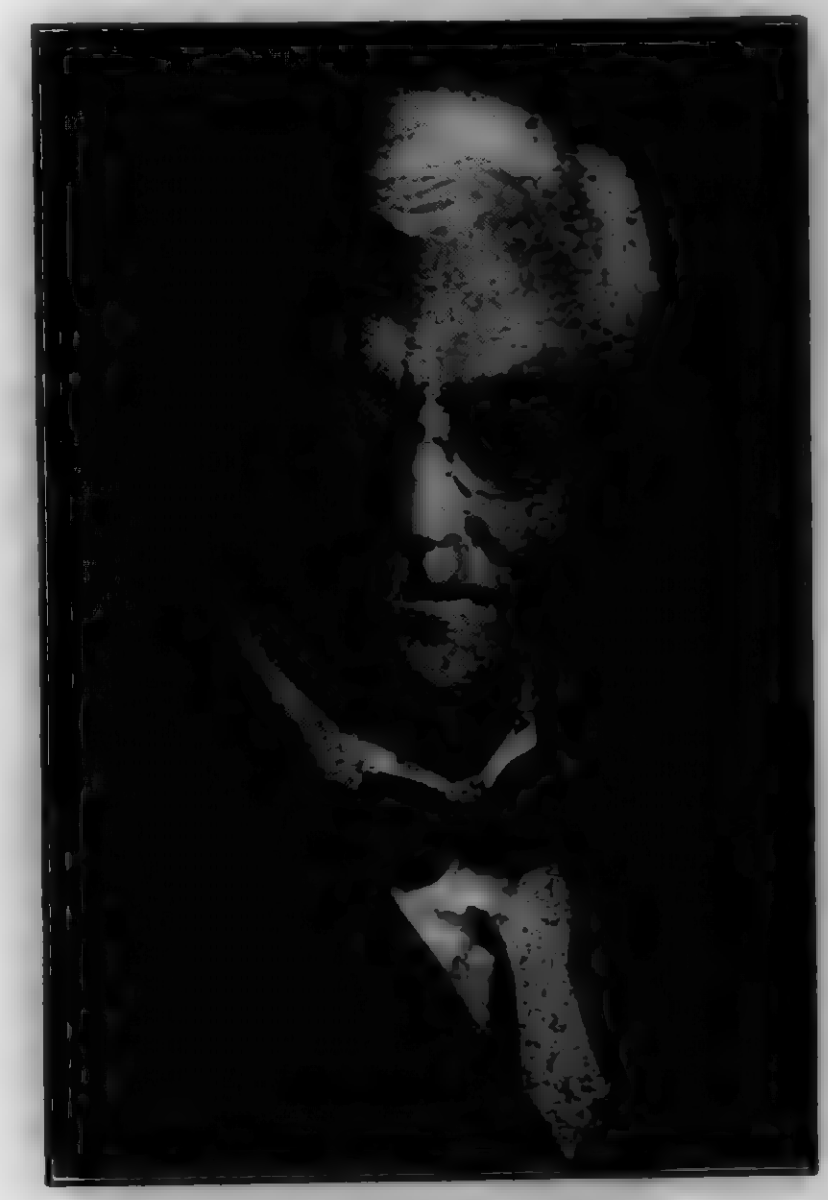
The following are among his literary productions: "Ein Leitfaden zum Studium der Apostelgeschichte", 1908; "The Value of an Education", published as Bluffton College Bulletin, Vol. III, No. 2; "What We are Facing and Why", address before men of the Eastern District Conference and published in Mennonite; "Christ's Headship of the Church According to Anapabtist Leaders", published in 1917 by Mennonite Book Concern; "Things That Abide", series of addresses delivered before the General Conference in 1920 and later published in the Mennonite; "Mennonite Immigration", published by Bethel College; "The Charge of the Church of Jesus Christ to You", published by Bethel College in 1923.

The subject of this sketch has been a member of the General Conference Committee (called Board since 1914) of Education since 1905 and has been secretary for most of that time. He has devoted much time and effort to conducting expository Bible study classes and courses.

H. P. KREHBIEL

Rev. H. P. Krehbiel, son of Christian and Susanna (Ruth) Krehbiel, was born April 13, 1862 in Summerfield, Illinois. His parents had come from Germany only eleven years before, so that when he entered the public schools, he knew only German. During his earlier years, he attended the Mennonite Church School also which enabled him to gain a reading knowledge of the German language and a systematic knowledge of Bible Story. At fourteen, he was converted, baptized and became a member of the Mennonite Chuch.

Toward the close of his fifteenth year, he with his older brother, was placed in charge of a farm near Halstead, Kansas, preparatory to the coming of the whole family. This became the well-known Krehbieltown farm. Here he was in charge of the introduction of the first Indian young men to the white man's farm life. He studied privately, then in the Emporia Normal school, after which he taught a year. After further private study he entered Kansas State University. He later pursued studies in Oberlin College and Theological school, graduating from the latter in 1897 with the degree of B. D. In 1894, he won the first prize, seventy-five dollars, in an inter-collegiate essay contest on the subject, "War inconsistent with the spirit and teachings of Christ." In 1894 he began to serve the congregation at Canton, Ohio, and continued here for nearly six years. In 1896 he organized the Sterling (Ohio) church, which later was absorbed by the Wadsworth church. He advanced and promoted the idea of a church school in the Middle District Conference, raised funds, drafted the constitution under which the school was conducted in its early history, and preached the dedicatory sermon at the opening of Bluffton College in 1900. During 1900-1906 he did work for the Western District Conference. The fruit of this work is the Burrton, Kansas, church, of which he is pastor. He was instrumental in establishing the mission at Hutchinson, Kansas. The time of his service as secretary on the General Conference Home Mission Board was a period of expansion, new stations being opened, workers added, and properties built or purchased.



H. P. KREHBIEL

He has done much research work in the in-

terest of our church history. He is author of the "History of the Mennonite General Conference". He is president of the Herald Publishing Company, which publishes the paper, "Der Herold" in German, and the "Mennonite Weekly Review" in English. Rev. Krehbiel edits both papers. He has served since 1911 as secretary of the Mennonite Historical Society, and is undertaking upon request the raising of $50,000 for the erection of the Memorial Building, to be used in part as permanent quarters by this association.

C. HENRY SMITH

C. Henry Smith was born in Metamora, Illinois, June 8, 1875. He was educated in the public schools of his native village, and later attended the Illinois State Normal, at Normal, for two years. He later graduated from the University of Illinois, and the University of Chicago, receiving the degree of A. B. from

C. HENRY SMITH

the former institution, and the degrees of A. M. and Ph. D. from the latter. He was married December 26, 1908, to Laura Louise Ioder of Tiskilwa, Illinois.

The subject of this sketch has been a teacher and student all his life. With the exception of several of his earlier years in the public schools of Illinois, and one summer in the Illinois State Normal, and a year in the Manual Training High School in Indianapolis, he has been connected with various Mennonite schools, being one of the pioneers in the field of higher education among the Mennonites. In 1898 and 1899 he was an instructor in the Elkhart Institute at Elkhart, Indiana; he followed the school to Goshen and was dean of Goshen College until 1913, when he took up his duties as secretary and professor of history of the new Bluffton College which had been organized that year, the successor to the old Central Mennonite College. With the exception of one year spent at Bethel College, he has occupied that position to the present.

Professor Smith has been especially interested in the subject of Mennonite history and has written several books on that subject, including Mennonites in History, published in 1906; the Mennonites of America, published in 1919; the Mennonites, published in 1919, and two manuscripts now ready and to be published in the near future—The Immigration of Russian Mennonites to America, 1874 to 1884, and the Immigration of the Mennonites to Pennsylvania in the Eighteenth Century.

He spent several summers in Europe traveling and studying especially Mennonite history.

J. F. LEHMAN

Japhet F. Lehman was born in Adams county, Indiana, June 8, 1860, son of Rev. Peter S. and Verena (Sprunger) Lehman. At the age of eight years, his parents moved to Hickory county, Missouri, where he grew up to manhood on the farm. In 1880, he returned to Berne, Indiana, in 1883 he was married to Elizabeth J. Neuenschwander. Since his return to Berne, he has been engaged in many different business enterprises. He served eleven years as Postmaster of Berne and holds the position of President of the Bank of Berne, since 1922. He has been a member of the Board of Trustees of Central Mennonite College and Bluffton College since the founding of the institution and was president of the Board for many years. Since 1907, he has served as Superintendent of the Mennonite Sunday school at Berne, Indiana, which is perhaps the largest Mennonite Sunday school in this country if not in the world.

He has been a member of the Board of Trustees of the Indiana Council of Religious Education since 1912 and also a member of the Executive Committee of the International Council of Religious Education.

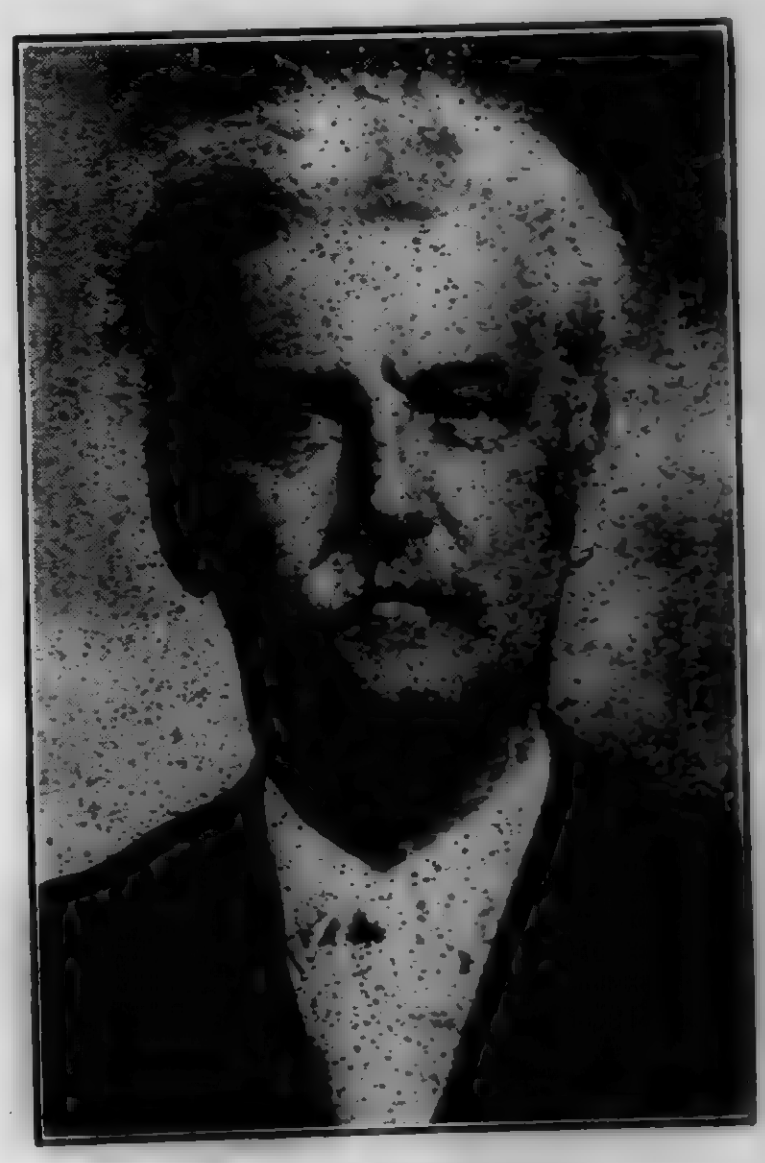
J. F. LEHMAN

He has served as member on the Publication Board since 1893 and manager of the Mennonite Book Concern since 1896.

LOOKING BACK OVER THE SIX YEARS OF MY PRESIDENCY OF THE GENERAL CONFERENCE

When Moses laid down his leadership of Israel he asked the people with him to look back once more over the way by which the Lord, their God, had brought them, and in this backward look he found reasons for gratitude for the guidance and blessings of God and reasons for faithfulness for the future because of these blessings. When I look back not only on the six years during which I had the honor of being president of the Conference, but upon the 33 years since I first attended the conference and upon the 65 years of its history like Moses I find many reasons for gratitude for God's blessings and an incentive to greater fidelity in the future. As the report of the last session of the conference held at Berne, Ind., is not yet published I am not in a position to tell of the progress made. In general terms I can state that at the conference held in Freeman, S. Dak., 132 churches with a membership of 21,178 were represented, and that at the session at Berne, Ind., nine new churches were received into the membership, so that at present the conference is composed of 141 churches with a membership of over 22,000 communicants. Our contributions for missions and benevolent purposes have increased in a much greater proportion than our membership. Again I have not the figures at hand, but I remember that the treasurer of our Foreign Mission Board at the close of his report made a comparison of the contributions to foreign missions for four trienniums, and I noticed that the increase of the last triennium over the preceding one was larger than the total sum given in the triennium of 12 years ago.

There are three outstanding features in which the conference has made delightful and definite progress in the past six years. First,



H. J. KREHBIEL

in the efficient, businesslike handling of the affairs of the conference, both the spiritual and the material.

Second, the effectual functioning of the Ex-

ecutive Committee between the sessions of the conference, so that affairs of the conference were attended to by a representative body during the time when the conference was not in session, as shown by the report of this committee to the conference at Berne, Ind.

Third, the large place given to the young people in the program of the conference. Not long ago the young people asked timidly for one evening on the program. It was granted them and they used it so intelligently and efficiently that now they can have any part of the program they desire. When I saw with what intelligent, comprehensive views these young people, trained in our colleges, spoke on the work of the Sunday School and the C. E. Societies, and the world problems, I took great courage and hope for the future of our conference.

At the close of the session in Berne, Ind., many of the delegates said: "This is the best conference I ever attended." I agree with them and ascribe the pleasing effect and success of the conference to the following seven reasons.

1.—It was held in the largest and finest Mennonite Church in the world.

2.—The first time we had a pipe organ and an inspiring organ recital by a gifted musician during the noon intermission.

3.—The uplifting anthems and oratorios by a united choir of one hundred and fifty voices.

4.—The use of the microphone and loud speakers.

5.—The conference was held in a clean, prosperous Mennonite Town.

6.—The first time that a thousand dollar bill was in the missionary collection.

7.—The wonderful spirit of harmony and Christian fellowship that pervaded the whole conference.

So in looking back we can say with the Psalmist, "The Lord hath done great things for us whereof we are glad."

H. J. Krehbiel.

A FORWARD LOOK INTO THE WORK OF THE GENERAL CONFERENCE

It is quite natural for those who are interested in the work of the General Conference to look forward and ask themselves what the future will bring. But it would be fruitless to lose ourselves in speculations and visionary predictions, coming events and enterprises. It is better to look forward with anticipation and ambition and consecration and a full determination to make the best of the opportunities and possibilities that God has given us. In this sense we make this forward look into the different activities of our Conference.

No doubt, there are many who are so interested in foreign missions that they would like to launch out into new territories with our missionary enterprise. Mexico, South America, Africa, the Islands of the Sea and many

P. P. WEDEL

other fields beckon to the one that is imbued with missionary zeal and spirit. However, common sense will say to our feelings that we as a small denomination are too limited in our means to undertake new fields. But we should strain every nerve to work the fields that we now have as thoroughly and effectively as possible. Much still remains to be done in this respect. Especially is this true of our fields in India and China. We have occupied the territory allotted to us only in part and it will challenge our best efforts for some time to come to do justice to the responsibility we have assumed on these fields. We must meet

this challenge. We owe it to the fields that we have undertaken to supply; we owe it to our workers on the fields; we owe it to our Mission Board; but above all we owe it to our Lord Jesus Christ who shed His blood for the ransom of the souls that He has entrusted to our care.

What we have said about foreign missions is true to a great extent also of home missions. It is better to work a few fields thoroughly than to scatter our efforts over many fields and do work that is inefficient. No doubt the aim of our Home Mission Board is to push the work in the home missions we now have until these missions become independent churches. Why should we not enter new fields at least as fast as the old ones become independent? Conditions may arise that demand the opening of new missions even before the realization of the above mentioned aim. This is true especially where we find a group of our own people who could form the nucleus for a new field. This may become true also wherever there is a community that is not reached by the gospel of Jesus Christ. Nor should we lose sight of those that leave our Mennonite communities and drift to the cities or to new rural settlements. Some of them are being lost entirely to the church, many attend and finally join churches of other denominations. Just how to stop this leak is a great problem. The fact that we do not have the solution today is no reason to ignore it. There is another phase of home mission work, that we hope will again gain more attention. We refer to Jewish missions. Whether we should open up a work of our own in the immediate future might be questioned. Still, if a favorable location and a proper missionary could be found, this perhaps would be most satisfactory. But as long as we have no Jewish Mission of our own, we should link up with some worthy field or fields with which our Home Mission Board can be in touch, so that those who wish to contribute to this cause have a definite channel through which their contributions flow and that they might have the assurance that the money they contribute is properly used. For many of our people want to do something towards the evangelization of the race that brought the Christ into the world. In fact there are considerable sums flowing out of our conference which we would receive if we had a Jewish Mission.

With reference to the matter of schools and education we feel keenly the problem that confronts us. But we must find a solution of this problem. History teaches that no denominaton can fare well that does not emphasize education. If the Mennonite Church is to have a future and if we are to fulfill our God given mission in the world we dare not neglect the education of our youth. And our young people are worth the best that we can offer them. Our schools and colleges therefore must be kept standard. Our youth must be made to feel that our schools are the best for them. This requires that we get back of our schools. Where they are not what they should be, we must help make them so. But if our churches are to stand back of the educational institutions they must be in sympathy with and in the service of their constituency. The motto of our conference must be their motto: "Other foundation can no man lay than that is laid which is Jesus Christ." They must honor the traditions and the institutions of our church, and they must offer our youth something that it cannot find in other schools.

But our schools and colleges are not the only educational agencies that we have. Our Sunday Schools and Christian Endeavor Societies also are of great importance. In all of these institutions we are striving for standards. Well and good. Only the best is good enough for our children. But organization, equipment, regularity of attendance, etc., is only a part of the work. In our forward look let us not forget to emphasize the spiritual side of life. Only in so far as these institutions are making for spirituality are they a success. Most of our schools emphasize the mind; let the Sunday School and the C. E. place its main stress upon the spirit, so that we have development of the soul along with mind development.

Cooperating with our educational institutions we have the field of publication. In fact our publications are educational agencies. What a factor the printed page is in moulding opinion, information and character! Naturally we will want to make use of this fact. Our church papers should be second to none. That

is they should bring that information, reading matter and inspiration that fosters love and understanding for our church and the principles that it upholds. After all there are no better publications on the market for our purpose than the official organs of our conference. Not a home should be without them. Every Christian should take a keen interest in his church. His church paper helps create and increase that interest. Self evidently his first interest should be in the Christ who is the head of the church. The church publications foster his interest in Christ.

When we look forward to our work of publication we do not think of our own church members only. We think of the greater possibilities we have of doing missionary work in a general way. The fact that we so often hear the question, "Who are the Mennonites?" is evidence that we have too long hid our light under the bushel. We need to spread the great principles of Christ which our church has upheld for 400 years. Papers, pamphlets, books, in a word, publications, give us an opportunity to do so. We trust that more use will be made of this opportunity as the years go by.

It is rather difficult to make a forward look in the work of emergency relief. For some years the assistance of our Russian brethren has demanded our attention. It will continue to do so for some time to come. We do not know just what new emergencies may arise. Our people have always been benevolently inclined. Suffice it to say therefore, that we want to keep up our good reputation in this respect —no, we want to improve. Whatever the emergency that may arise, may we be equal to the need and do our share to bring relief to suffering humanity.

The future will bring new problems. New fields will have to be conquered; new work will need to be undertaken; new and changing conditions will have to be met. It will require real sacrifices to carry on the work entrusted to us successfully. It will be necessary that each one realize his responsibility. It is essential that we all pull together. It is not our cause that we are laboring for, but the cause of the crucified but living Christ. We seek not our honor, but the honor of the glorious Saviour. We are not building our kingdom but the kingdom of heaven with Christ as King. Away with all selfishness, vainglory and pride! "Jesus only" be our watchword. To bring the whole Christ to the world be our aim! Then will the future of our Conference be bright.

P. P. Wedel.

OUR FIRST YEAR IN INDIA

Eight days ago we celebrated the first anniversary of leaving America. Amid the waving of banners and handkerchiefs, the Caronia bore us out of the New York dock at 12:03 noon, October 3, 1925. Among them were those of our friends, Revs. S. M. Rosenberger,

DR. HARVEY R. BAUMAN

M. L. Rosenberger, Amos R. Bauman, Mr. Mann, and Misses Mary Burkhalter Mary Rosenberger Anna Weiss, Martha Franz and Miss Haury. We can still see those handkerchiefs, only at an infinite distance, waving us Godspeed. It is an inspiration which carries one a long way.

Soon we had passed the Statue of Liberty and were out in the rough Atlantic. Then we made a big mistake. Instead of remaining on deck and getting our sea legs, we went into

our cabin to read our pack of steamer letters. The mistake was not in reading the letters. Oh, no! Nothing is nicer than to read the parting greetings of your friends. The blunder was in not remaining on deck. It was therefore not very long before the "rocky billows" had disturbed our gastric equilibrum. The rest of the Atlantic trip was divided equally between ups and downs.

Short stops were made at Plymouth and Cherbourg. We landed in London on the twelfth. Westminster Abbey and the British Museum were the chief points of interest to us. The next day by train we crossed verdant England to Liverpool, where on the 14th of October we boarded the T. S. S. California and were off for Bombay. The weather was ideal and no mishaps occurred on this ship. Portugal, Gibraltar, Spain, Marseilles, Corsica, Sicily, Italy, Crete, Suez Canal, Red Sea and surrounding country were all intensely interesting. Some sixty other missionaries on board gave us a congenial social and religious atmosphere.

We reached Bombay November 3, and Janjgir November 5th, glad to be at the end of the journey and on the field of our future labor. All the missionaries and Christians gave us a rousing welcome. Their efforts succeeded very well in making us at home immediately. We were happy to find such a happy, congenial and consecrated group of missionaries.

Our work of the year, that of studying Hindi, began November 20, 1925. This has occupied nearly all our time thus far. Not much need be said about it. It is more difficult than French or German, probably equalling Latin or Greek. Our first year's language work ended with our examination October 6-7. Four months were spent in Landour, a hill station in the Himalaya Mountains, where we attended language school for some time.

We are about to start our medical work. Only a few special cases have been allowed to come to our attention thus far. People are literally waiting for us to get started. Many are in miserable condition. Some will be able to be helped. Others are beyond human help. We can only point them to the Great Physician who alone can cure all our diseases.

In conclusion let us say that in the last year we have "proved the Lord" in many ways and truly found that He has opened the windows of heaven and showered innumerable blessings upon us. He has never failed us. Many a threatening cloud has vanished into thin air and many a blessing has come unexpectedly. May we be able to live up to His expectations, is our prayer.

We thank you most heartily for the prayers you have offered and will offer in behalf of the great work in India.

Yours in the Master's service,

Drs. Harvey and Ella Bauman.

Champa, C. P., India
October 11, 1926.

WORTH OF CONSTANCY IN CHEYENNE MISSION FIELD, MONTANA

It has often been said: "Variety is the spice of life." We all like change, change of surroundings, change of experiences, change of activities. If all colors were continually seen in but one setting, there would be nothing new to be seen. Nature is provided with a most wonderful ability to change its beauty, so that we need not have the same things to see, to study, to hear, and to appreciate during our life on earth.

In the Mission work among the Northern Cheyenne, one finds much variety not only in natural things such as the flora, soil and climate, but there is also variety in the activities of the Government, and in its changing personnel, and likewise there is much variety in the Indians themselves, to say nothing of the interesting vistages of the past as seen in dress, etiquette and habits of life.

In all these things, the Missionary finds amusement, but the deepest satisfaction comes not in looking for variety but in knowing of something that is constant. How deep is the satisfaction of knowing that God is constant and unchangeable, true and abiding! To know with certainty that the Lord's promises are true, that His Word is true, that it is really His will that all nations shall come to Him and be a part of His flock—to know this. and firmly trust Him to provide for all that is needful to accomplish His task—all this is deeply satisfying.

Again, to have experienced that the Conference whom we represent is standing back of the Missionaries with prayerful hearts, and helping hands, and is intensely interested in the extension of the Kingdom to heathen tribes and nations, to have experienced that

EMMA SIOUX EASTMAN

they also have of the constancy of God, and of the faithfulness of the Master— that, too, is deeply satisfying.

Then thirdly, when one finds the heathen who have never heard from anyone the Gospel of Salvation and of the destiny of all mankind as recorded in the Bible, turning to God for mercy, and then walk in the fear of the Lord with true faithfulness—that is immensely satisfying to the hearts of the Missionaries. Variety may be the spice of life, but those things that are constant and can be reckoned with in unvariable terms—those things are of the essence of God, and give life, and true satisfaction.

When lives that have been found by the Lord and added to the flock prove faithful Christians, and show constancy, then we have a basis on which to figure for the future. As long as there are only vacillating people in a church, the Missionary can not use the members as Christian helpers. But as soon as Christ fully controls the life of the natives, they become constant, stable, and reliable. By this we do not mean perfect, or infallible, or even unwavering in times of weakness and doubt. Although their course on the turbulent sea of life is not in a perfectly straight course toward the harbor, yet their eyes are in that direction, despite the wind and the waves.

Among the Northern Cheyennes, I wish to name a few who stood with face constant towards the harbor and whose lives are missed by the Missionaries and friends because they have gone on before.

October 16, 1918, David Little Old Man died from the effects of the flu. He had been a member of Bro. P. A. Kliewer's church at Birney. He was a blacksmith at the time of his death and had been the means of bringing others to Christ. He himself had a living hope because of the faith he had in the Lord.

On August 21, 1923, Esevona (Mrs. Scalpcane) one of the Lame Deer Christians, passed away. She had been a remarkable woman, self-willed, yet open to the truth, and very outspoken. "When I gave my heart to the Lord, I reserved nothing," was her oft-repeated statement. "I hid absolutely nothing." True, she erred grievously, even as a Christian, but repenting, fully confessed and openly prayed for forgiveness. She was the one who told of the wicked practices of the Medicine-Men, which led to considerable persecution against her.

On July 15, 1924, Emma Sioux Eastman, one of the Busby Christians, left her earthly habitation. She had been baptized by Rev. G. A. Linscheid at the age of 13, and lived with her

mother and father until she married, at the age of 23 and died the following summer, at the age of 24. Her life was largely influenced by her mother, who is still an outstanding member of the Busby church. Emma lived very close to God, reading the Cheyenne Scriptures to her home people almost daily and took earnest part in prayer. On her death bed, she said to the writer, "I have entrusted myself to God if He receives me, I shall be very glad, I trust in Him alone." It was a rare experience to say farewell to such a dear Christian as she was.

On March 11, 1926, Vohokass (Eugene Standingelk) a chief and the son of a chief,

MR. AND MRS. EUGENE STANDINGELK AND DAUGHTER

left the whole Christian group and others to mourn for him, while he joyfully longed to be with the Lord. He was the distinguished member of the Lame Deer church who had invited Bro. R. Petter, as a young chief, to open up Mission work among the Northern Cheyennes, after it had been begun among the Southern Cheyennes. At the time of his death, he was elder of the Lame Deer church and was highly esteemed by all worthy people, although deeply despised by the evil men of his tribe. Vohokass means light, and he took his name seriously, letting his life shine where it could be seen. His funeral was attended by a large group of Indians and many whites, among them the Indian Agent and others who had great respect for Chief Standingelk. To Rev. R. Petter, Vohokass was like Jonathan was to David, a deep intimate friend, each coveting the friendship of the other, each deeply conscious of the other's worth and greatness, each true and faithful to the other. Vohokass was in a class by himself, unselfish, determined, intelligent, bold, a man who knew no fear, learning to read Cheyenne after he was in the fifties, having served the Government as forester, chief of police, Indian judge, a man who could not be bribed even before he was a Christian—he defended the faith, encouraged the Missionaries and the weaker Christians, and poured out his soul to God for his people in his life of faith and prayer. His gaze was heavenward, there he hoped to see Him face to face who is the Light. "Constancy, thou art a Jewel!"

Alfred Habegger.

†GUSTAV A. HAURY

Gustav A. Haury was born in Franklin, Lee county, Iowa, on January 15, 1863. He moved to McPherson county, Kansas, in 1879. After finishing school in his home district, he attended the Mennonite Seminary at Halstead, Kansas, from which he was graduated in the first graduating class of that institution. Subsequently he was a student at the University of Kansas.

His teaching career began early, his first school that he taught being his home district school in McPherson county, north of what is now Moundridge. Then he taught in the Indian school at Halstead, Kansas, conducted by the Mennonite Mission Board. For two years he was at the head of the public school system in Hillsboro Kansas. He then was called to a teaching position in the Halstead Seminary. After one year he came to Bethel College in the fall of 1893, the seminary having been moved to Newton and expanded into the latter institution. At Bethel College, he spent the remaining thirty-three years of life, teaching

full time within a few weeks of his death.

At Bethel College he was compelled to teach a large variety of subjects the first few years, but eventually he got into his favorite field of Latin.

Though Professor Haury spent 38 years in the school room as instructor he did not limit his efforts to school room duties, nor to the additional work that came to him as business manager of Bethel College. In spite of his more than full program, he took time to serve his community. For many years he was a member of the Lyceum Committee that has brought to Newton a high type of musicians and speakers. For thirteen years he served on the Board of Education of the city of Newton.

The foundation for his behavior and service undoubtedly was found in his religion. As a youth of fourteen he united with the church and through all the years served his Master with faithful consistency. His religious profession was not characterized by effusive volubleness but it always had the ring of sincerity. He served his Master in a quiet, faithful way, just as he served his school and his community. From the very beginning of the Bethel College he served as Sunday school teacher and from a slightly later period as deacon. It was seldom that he missed prayer meeting. His strength of character was made possible because he did not neglect going often to the source of spiritual strength.

On June 11, 1891, Professor Haury was married to Clara Ruth. This union was blessed with four sons. Irvin, the oldest, died in Camp Funston. G. A., Jr., resides in Newton, Alfred in San Francisco and Emil is in school in Arizona University.

He passed away June 18, 1926, at the age of 63 years, 5 months and 13 days. His death was a blow to all who knew him, but his life is an inspiring memory. "Blessed are they which die in the Lord—and their works do follow them."

†ELDER JACOB HEGE

Elder Jacob Hege passed away at Paso Robles California, on May 9, 1926. He was born September 18, 1843, at Oberbiegelhof, Baden, Germany, and in June, 1858, he was baptized and received into the church. Ten years later he was married to Elizabeth Landes. In 1874, he received a call to the ministry and in 1880 was ordained as an elder. In 1893, he and his family immigrated to America and settled in Wisner, Nebraska. Here he lived for four years and then moved to Paso Robles, then for several years he lived in Idaho, and again in Paso Robles, where he remained until he died. He was survived by his sorrowing wife (who, however, passed away Oct. 15) four sons, six daughters, thirty-eight grandchildren and six great-

JACOB HEGE

grandchildren. Funeral services were held May 11. At the home, Bro. John K. Lichti of Upland conducted a short service, reading a Scripture passage and offering prayer. In the church, Bro. F. F. Janzen, Paso Robles, spoke in English on I Thess. 4:13-14, and Bro. John K. Lichti in German on I Thess. 4:17b.

It was hard for him, with his large family, to leave his fatherland and friends and go to a strange country, but since the Mennonites of South Germany were not accorded the exemptions from military service, as their brethren in North Germany were, Bro. Hege decided to

emigrate so that his sons would not have to go into the army. Trials and disappointments were numeous in the new home, but in all circumstances he kept close to the Lord and His grace.

The writer was permitted to spend a number of years of service in the same church with the deceased, and often in my thoughts have I thanked him for his kindness and indulgence to me, the younger and inexperienced brother. His heart-to-heart sermons have left an indelible impression on me. His steadfast faith kept him from letting conditions of the times influence his sermons very much; he simply trusted in the Word of God, knowing that the times and world events, as they transpire, have all been prophesied in the Scriptures.

During the last three years of his life, he was unable to serve his church, due to infirmities of old age, but although he gradually became weaker in body, his mind and spirit remained active to the end.—Contributed by John K. Lichti, Upland, Calif.

†ELDER JOSEPH KAUFMAN

Marion, S. Dakota.

Elder Joseph Kaufman son of Elder Peter and Maria Kaufman, was born September 7, 1850, in Horodischs, Volhynia, Russia, and died near Freeman, South Dakota, March farm near Freeman, S. Dakota. Shortly after 11 days. He was baptized March 20, 1866.

On May 2, 1871, he was united in marriage with Fanny Graber and lived with her in happy wedlock until December 30, 1917, when it pleased the heavenly Father to take her from his side, by a very sudden and unexpected death, caused by heart failure. To their union had been born six children, four sons and two daughters. One daughter died in infancy.

In the year 1874, he came with his family to America and made his home on a homestead farm near Freeman, S. Dakota. Shortly after he and other pioneers had settled here. he was called to be the minister of the then existing Zion church and not long after the eldership also devolved upon him. He now acted as pastor of this church and did his farm work besides. Later, when the church united with the Salem church, it was called the Salem-Zion church. With the pastors of the former Salem church, Bro. Kaufman now served the Salem-Zion congregation. Here he proved himself faithful and active as long as his physical powers would permit. During the 48 years of his pastorate, many a sermon was preached and many a ceremony was performed by him.

In the year 1922, he began to suffer severe pains in his right hip, which were at first thought to be caused by rheumatism. When, after several months, his sufferings failed to leave him, he sought help from some of the best specialists of our country, but even they failed to diagnose his trouble and all their efforts to

JOSEPH KAUFFMAN

help him were unsuccessful. Thus, his illness was a long and painful one. The last several months, which he spent at the home of his son Peter, he was practically helpless. But he had committed all, even his sufferings to the Lord, and bore them with great patience and resignation until the Lord released him from them.

The children, two brothers, one sister. nine grandchildren and a large host of relatives and friends survive to mourn their loss, as do also the members of the Salem-Zion church, whose pastor Bro. Kaufman was for so many years. Burial took place on March 21. Short addresses were given by Alfred Waltner, Wm. Gottshall, Elmer Basinger and John Schrag.

†PETER D. AMSTUTZ

While the evening sun was kissing the fragrant blossoms of orchards laden with bloom, where joyous birds of spring time were singing their sweetest vespers beneath a sky studded with clouds, fringed with purple, crimson and gold, the soul of Peter D. Amstutz slipped away from all this beauty and splendor into the land of eternal spring time where "he shall be partaker of the glory that shall be revealed." (I Pet. 5:1.)

Peter D. Amstutz was born May 30, 1863, near Pandora, and died at his late home in Pandora, May 12, 1926, aged sixty-two years, eleven months and twelve days.

PETER D. AMSTUTZ

He was married to Helena Steiner on October 15, 1891, to which union were born three children. Richard Mendelssohn, a student of Juniata College, Melvina Amstutz Burry, and Hilda, all of whom are living.

Mr. Amstutz taught school for thirty-four years; thirty years in Riley township as a teacher in one-room rural schools and high school and Superintendent, one year as Superintendent of the Pleasant township schools in Putnam county, and one year as instructor in history in Bethel College, Newton, Kansas. He also held the position of Postmaster in Pandora, Ohio, from 1914 to 1922.

He received the larger part of his training in education at Ohio Northern University. In addition to his work there he took special work at Chautauqua, New York, Bay View, Michigan, Bluffton College and several major courses in correspondence work with the University of Chicago.

He was a fine musician, endowed by nature with a high, clear, resonant tenor voice which he trained by much practice; he was much sought after in musical circles and for community work. When his voice was in its prime, he was offered a very desirable position with one of the popular voice teachers in New York City at a lucrative salary. This offer also carried with it the position of tenor singer in one of the city's largest churches.

Few teachers had a finer school spirit than he. His excellent personality made him hosts of friends, among whom are some of the great educators in America. When at conventions of noted educators which he always enjoyed attending, he found himself at home. His easy, winning way of meeting strangers won their attention and respect at once.

He united with the Mennonite church when a young man and was an active member until his death. He was county and township Sunday School President for many years, holding the latter position at the time of his departure.

Though often misunderstood, few men had higher ideals or strove harder to attain them. Time, the just arbiter, will always place him as one of the great men of this community. Those who have been fortunate enough to know him intimately will ever remember him as a great teacher and friend.

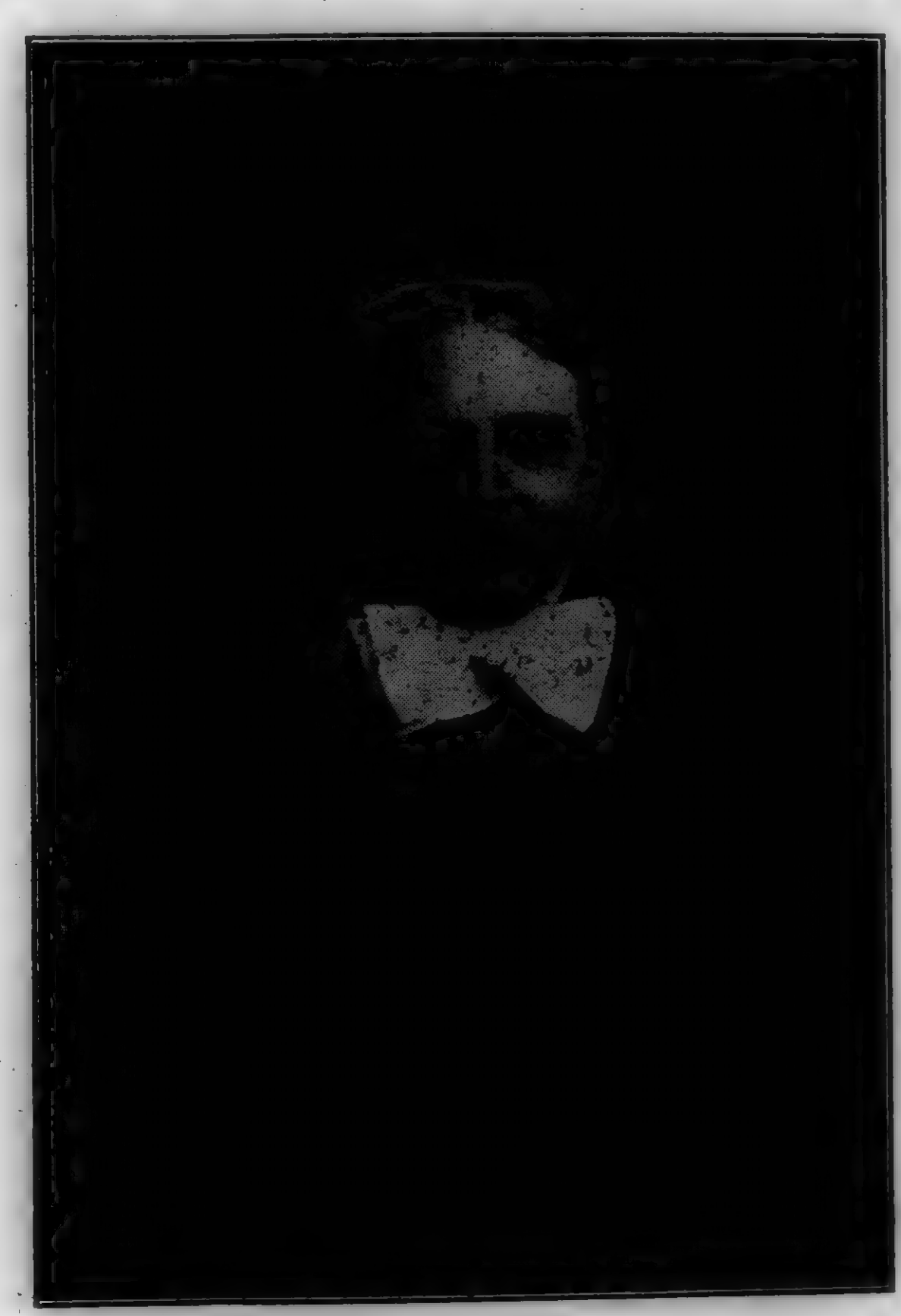
The funeral services, which were held from the Grace Mennonite church Saturday afternoon, May 15, were very largely attended by friends from near and far. Revs. Regier, Rosenberger and Dibert had charge of the services. Interment took place at the Pleasant Ridge cemetery.

†SISTER CATHERINE VOTH

Sister Catherine Voth was born on Oct. 2, 1878, near Inman McPherson county, Kansas, the third child of her parents, Cornelius and Cornelia Voth, nee Heidebrecht. She died suddenly Thursday, August 19, at Bethel Hospital,

from an embellisim. She had undergone an operation at the hospital on August 4. Her parents came to Kansas with the large Mennonite immigration movement from Southern Russia in the early seventies, and Sister Catherine was reared in the healthful atmosphere of simple Christian home life and she early learned to share the responsibilities and duties of the large family of sisters and brothers. She was not only given opportunity to lay the foundation for the splendid physical and mental development of her later life, but her parents and early teachers led her to the source of life and power without which life cannot attain its best in the moral and ethical sphere. The religious instructions of her early teachers were not only a precious recollection for which she remained grateful to her last day, but bore spiritual fruit in ever increasing abundance.

On June 7, 1897, Sister Catherine was baptized in the Hoffnungsau church upon confession of her faith in the Lord Jesus Christ as her personal Savior and Redeemer and became a member of the Mennonite Church. She never transferred her church letter from the home congregation. After she had passed the district school, she attended the Hillsboro Preparatory School as a pupil of Rev. H. D. Penner, and later attended other schools as opportunity offered spending also a short term at Bethel College. She taught district school near Buhler and near Meno, Oklahoma, for six years and spent a short time at Bethesda hospital as a helper in caring for the sick and infirm there.



SISTER CATHERINE VOTH

About this time there was some interest in various Mennonite circles in organizing a deaconess sisterhood, and Sister Catherine was one of the first volunteers for this service. Her letters to Rev. D. Goerz, written in the year 1905, show a rare insight and understanding of the underlying principles of the organization as planned and she repeatedly expressed her joy in surrendering her life to such a worthy cause. Through God's grace, she made her calling and election sure from the very start, and she has never wavered or faltered amid the hardships and trials as a pioneer deaconess of the Mennonite Church of America. On September 27, 1905, she entered the deaconess hospital at Cincinnati for training, where she remained two years, returning to Kansas in the autumn months of 1907.

The Bethel Deaconess hospital was then in process of construction and Sister Catherine served as a private nurse until the opening of the institution, on June 11, 1908. On the morning of this eventful date, she, together with Sister Frieda and Sister Ida, knelt before the altar of the First Mennonite church of Newton and vowed obedience, willingness and faithfulness to God in the calling of a deaconess. To any who fear to take such a step of surrender because they will lose the self-direction of life, the now unfolding period of Sister Catherine's life can prove that personality is not lost, but given a wonderful stimulus if the surrender to a service has been unconditional.

Nothing further need be said regarding the service which she was privileged to give. It is known to those to whom it was extended and to God. She herself according to the promise of God reaped during her life the first fruits in the wonderful joy and satisfaction which were hers in the work. She said repeatedly during her last weeks when she felt so certain of her near departure, "I have had a wonderful good time." The inspiration and strength for her service, source for which she found expression in her life motto: Psalm 37:4-5. "Delight thyself also in the Lord; and He shall give thee the desire of thine heart. Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass." And in the song of her life:

"When I survey the wondrous cross
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

"Were the whole realm of nature mine,
That were an offering far too small;
Love so amazing, so divine,
Demands my soul, my life, my all."

A short funeral service at which were the sisters of the hospital and relatives of Sister Catherine was held in the deaconess home at two-thirty, Monday afternoon. The funeral services were then conducted in the First Mennonite church on East First. Rev. Abraham Ratzlaff of Sister Catherine's home church, near Buhler, read the Scripture and gave the prayer, and two sermons were given, one in the English language by Rev. J. M. Suderman, and the other in the German language by Rev. J. E. Entz. The obituary was given by Rev. Entz in both languages. Music was furnished by a mixed octette of the church, a male quartet from the Hoffnungsau church near Buhler, and Mrs. Roy Black and Miss Katherine Penner of this city. Mrs. Paul Bartsch and Miss Helen Bartsch presided at the piano and organ. Services at the cemetery were very brief.

The entire funeral service had been planned by Sister Catherine, a written copy of which was found by the sisters of the hospital after her death. The funeral was one of the largest ever held in Newton, many not being able to attend because of the lack of room.

THE CHRISTIAN PRINCIPLE OF STEWARDSHIP

(Continued from Page 23)

III. System—(a) Proportionateness—II Cor. 8:12; Math. 23:23. —(b). Regularity—I Cor. 16:2.

III.

Paul's Teaching on Stewardship in II Cor. 8 and 9.

I. God's grace and gift is the basis. (8:1.)
II. They gave first themselves. (8:5.)
III. Not a commandment but a test of love. (8:8.)
ness, gratitude, hope of reaping, compassion, example to others, etc.
V. Orderly handling of the gifts. (8:18-24.)
VI. Give proportionately. (8:12.)
VII. The whole secret: "Thanks be to God for his unspeakable gift". (Ch. 9:15.)

P. H. Richert.

Goessel, Kan.

CHRONICLES FOR THE PAST YEAR

1925

Sept. 4—The cornerstone of the Bethel Home for the Aged was laid. The program included addresses by Rev. J. E. Entz, J. E. Effmeyer and Rev. J. W. Kliewer.

Sept. 6—Levi Schlegel was ordained elder of the newly organized church at Medford, Neb., by C. E. Krehbiel, Field Secretary of General Conference.

Sept. 7—The 51st convention of the Sunday schools of the Eastern District was held in Bethany church, Quakertown. The importance of furnishing proper material for teachers to study the lessons, as well as to improve the status of the schools in systematic grading, was stressed.

Sept. 13—Dr. Harvey Bauman was ordained to the gospel ministry and to the office of missionary in the West Swamp (Pa.) church by Rev. S. M. Musselman representing the Foreign Mission Board. The occasion was unique in that Dr. Bauman, Rev. Musselman, and Rev. S. M. Rosenberger, newly-installed pastor of the church, are all sons of the congregation.

Sept. 15—The president, Dr. J. W. Kliewer, of Bethel College delivered the address at the opening of the thirty-third year of the institution. His subject was "The Spirit of Bethel College".

Sept. 15—Bluffton College opened the fall term with the largest enrollment in its history. A record class of 85 freshmen was enrolled. Students are from Ohio, Indiana, Illinois, and Pennsylvania in largest numbers. Iowa, Minnesota. California, Nebraska Oklahoma, other mid-west states, and Canada are also represented.

Sept. 17—Freeman College, (S. Dakota) began its year's work with an enrollment of approximately 100 students. There are 8 members of the faculty.

Sept. 26—The eighth annual meeting of the Mennonite Brotherhood was held in the West Swamp, (Pa.) church. An historical address, "Mennonites as Pioneers during the 16th and 17th centuries" was given by Rev. A. J. Neuenschwander; Church Finances were discussed by Bro. J. B. Bechtel. The convention address was given by Rev. Wm. Barnes Lower, pastor of a leading Philadelphia Presbyterian church.

October 4—The young people of the Wadsworth (O.) church had charge of the worship service, Sunday evening, Oct. 4.

October 10—The 21st conference of the Orphan Fund Societies of the Eastern District was held in the Deep Run church. The treasurer reported receipts amounting to $2.929.

October 25—The First Church, Philadelphia, (Pa.) celebrated its 60th anniversary. The historical address was given by the pastor emeritus, Rev. N. B. Grubb, Rev. A. J. Neuenschwander, the pastor, brought a present day message, and the Anniversary sermon was delivered by Rev. S. M. Rosenberger.

October 25-Nov. 1—Dr. J. E. Hartzler, of Witmarsum Seminary, gave a series of lectures on Young People's Problems in Zion church, Donnellson, (Iowa).

October 29—The Western District Conference held its sessions during the preceding week at Buhler, Kansas. The conference was attended by about 2000 people.

November 17—The handsome new edifice of the church at Upland, California, just completed at a cost of $40,000, and dedicated today, marks a new epoch. The credit for the splendid growth and progress of the church goes to Rev. M. Horsch, the pastor. The location of the church is Campus Ave. and Washington Boulevard.

Nov. 22-29—Dr. J. E. Hartzler, President of Witmarsum Seminary, conducted a series of meetings at Hillsboro church, Kansas.

November 27—At a meeting of Bethel Corporation, Dr. Kliewer, the president. reported the present enrollment as 312, distributed as follows: 229 in the college, 61 in the academy and 22 in the music department. The Summer school enrollment was 123. Plans to increase the endowment to $500 000, acceptance of an offer by the Western District Conference to erect a Memorial Hall, and election of the Board of Trustees were the chief matters of business.

November 29—The Alexanderwohl church held their usual children's collection on Thanksgiving morning, which amounted to $283.41; that of the adults amounted to $2,308.04.

December 1-3—Revs. A. J. Neuenschwander and H. J. Krehbiel attended the Peace Study conference in Washington, D. C.

December 10—Rev. H. J. Krehbiel, Pres. of General Conference, visited a number of churches in Pennsylvania, and spoke on the recent 400th anniversary and the Ending of War.

December 10—Rev. S. M. Musselman, representing the Foreign Mission Board, spent a week visiting churches in Indiana and Illinois. He addressed congregations in Normal, Ill., Nappanee, Ind., also at Middleburg, and Topeka.

December 25-31—The Girls' Glee Club of Bluffton College gave a series of concerts in Pennsylvania. They were under the direction of Miss Ruth Krehbiel and were of a high order.

1926

January 1—The annual report of the pastor of the First Church, Bluffton, O., showed that 85 were received into the church during the year; 16 by baptism and 69 by letter; 40 came from the disbanded Zion church. Total contributions of the church, $7710, of which $2500 went for Home and Foreign Missions.

January 1—Salem church, Dalton, O., reported a grand total in church finances for the past year of $7,729; a total of $1,628 was collected from all sources for missions. The congregation registered a net gain of 14 members, and the membership now stands at 198.

January 1—While on their Holiday trip the Men's Glee Club of Bluffton College broadcasted from a Chicago station and the Girls' club from a Philadelphia station.

January 3—Missionary Brown, Kai Chow, Chihli, China, sent Christmas greetings. He writes: "Last Sunday we baptized 42 souls. Praise the Lord for such grand increase. Bro. and Sister Boehr have reached China, but on account of war conditions have not yet reached the field."

January 13—An Old Mennonite church of 25 members was organized in the city of Washington, D. C., by Bishop George Brunk. Communion services were held. It was the first organized representation of the Mennonite church in the capital of our country.

January 15—Missionary E. G. Kaufman spoke in the Salem church, Marion, S. Dak. He gave a strong presentation of the work in China.

January 20—"Unser Blatt" is the title of an interesting paper published by the Mennonites of Russia, authorized by the General Conference held at Moscow in 1925. It is printed in German. Vol. 1, No. 1 has just reached this country.

January 21—A Ministerial Conference of the Eastern District was held at Souderton. The following topics were discussed: Evangelism. Home Missions. The Pastor's Reading, Pastoral Visitation and The Pension Plan.

January 21-25—Rev. J. E. Amstutz represented the Home Mission Board at the meeting of the National Home Mission Council held in St. Louis Missouri.

January 28—Eight college teams have been organized in Bluffton College. They are preparing to go to nearby churches to conduct services. Programs will include Missions, Peace and World Problems, Evangelism and Youth.

January 28—The historic Germantown, Pa. church reports two members having entered the Home for the Aged at Frederick, Pa. They are Mrs. Matilda Knox and Mrs. Elizabeth Murphy. A box of clothing for Russian refugees was collected by the Aid Society and sent to Altona, Man. Twice during the past year German services were conducted in the church for immigrant brethren. On January 10, Rev. Reimer of Kitchener, Ont., gave the address.

Jan. 31-Feb. 6—The Bluffton College Bible lectures were given by Dr. F. Watson Hannan, of Drew Seminary. His lectures were throughout Bible expositions. The Workers' conference was unusually well attended. Rev. Edmund Kaufman gave four stirring addresses on "China". Dr. J. W. Kliewer's address on "Mennonite Missions" was much appreciated as was Dr. C. Henry Smith's on "Mennonite Immigration". Rev. Wm. Kensinger's addresses on "Missionary Work in Africa" were well received. Prof. Kreider of

Witmarsum Seminary, and Rev. LeRoy Mitchell, Seminary student, gave forceful messages.

January 14-21—A series of meetings were conducted in the St. John church, Pandora (O.), by Rev. A. J. Neuenschwander of Philadelphia. The attendance was good and much interest was shown. This congregation reports Mission contributions of $1,729, during the past year, an increase of $471 over the preceding year. A class of 22 were receiving catechetical instruction.

February 3—The Temperance Society of Berne, Indiana, celebrated its 40th anniversary, and held its last meeting. Rev. Jacob Quiring, of Bluffton College, made the address. The society has grown into a membership of over 500. From 1902 to 1907 the fight against the saloon was intense, and ended when the last blind tiger was raided and two dray loads of liquor poured into the street. Its purpose accomplished, the society decided, at its meeting on December 16, to disband.

February 10-12—The Foreign Mission Board met at Bethel College, Kansas. Budgets were agreed on and other important business transacted. It was agreed to express the thanks of the Board for the offer of the Young People's societies and Sunday Schools of the Eastern District to raise during the next two years the $5,000 for building the Dr. Bauman bungalow in India.

February 18—The dreams and wishes of Freeman College S. Dakota, will soon be realized. The $50,000 building will be a structure that students, alumni, and the town will be proud of. The size and arrangement of rooms will make it possible to teach college courses.

February 22—Hon. Charles W. Ramseyer, the only Mennonite member of Congress delivered an address over the radio on the life of Lincoln.

February 25—The relief work in Russia is about to be closed. Alvin Miller, the representative of the Central Committee in Moscow, will return as soon as he has completed the closing of his office.

February 25—The Bethesda church, Henderson, Neb., reports the average contribution per member for 1925 to be $19.85, of which $10.30 went for missions. In this church is a choir of about 80 young people.

March 3—The marriage of Adah Good Burkhalter, of Bluffton, Ohio, to Paul A. Wenger, of Aberdeen, Idaho took place at Mauhadei, India. Sister Wenger returned to the India Mission field last Fall.

March 4—In the city of Winnipeg, Man. there reside quite a number of Mennonites, most of whom are newly arrived immigrants from Russia. There are now two places of worship, one of which, centrally located is in charge of the Middle Canadian Conference.

March 11—Vchokass, an honored Cheyenne chief and Christian brother, died of pneumonia which he contracted Jan. 21. The entire Lame Deer community are bowed in grief.

March 14-21—Rev. W. W. Miller, of Pulaski, Iowa, conducted a series of meetings at Trenton, Ohio.

March 26—The Men's Chorus of Bethel College left tonight on the Eastern Concert tour which takes them through Missouri, Illinois, Minnesota, Iowa, S. Dakota and Nebraska. They give twenty or more sacred and secular concerts, and special numbers in various churches.

March 28—The men and boys were in charge of the meeting in the evening at the First Mennonite church, Chicago. The program consisted of singing, talks and testimony.

April 2—Drs. Harvey and Ella Bauman write from Champa Mission Station: "The welcome we received when arriving here was equalled only by the splendid send-off we had in America. Our coming to India has been all joy with no regrets whatsoever."

April 4—The largest communion in the history of the Souderton, Pa., congregation was held on Easter morning, when 313 were served at the altar and added to these were 14 private communions for those physically unable to attend.

April 6—The choir of Bethany church, Quakertown, Pa., composed of 25 voices rendered Schultz's cantata, "Immortality," under direction of Prof. Horace Boorse, of the Quakertown School of Music.

April 15—Rev. Alfred Habegger's write from Busby, Mont., "The work among the Cheyenne Indians is very encouraging. Last year 15 were added to the church. Ben Limpy, a full-blooded Indian, is making much progress in reading English. For about six weeks he read Cheyenne Scriptures at the Busby services in the morning and at the outstations in the afternoon."

April 19—A crowd which filled the spacious Berne church and overflowed into the halls heard the Bluffton College Choral Society of about 150 voices, accompanied by a 25-piece college orchestra, render the oratorio, "The Messiah" by Handel.

April 26—The Second Mennonite Church of Beatrice, Neb., the City church, a new organization, has a membership of 96. A call has been extended to Rev. H. T. Reimer and Rev. Jacob Wiebe to serve the new congregation and they have accepted.

April 29-May 2—The Eastern District Conference held its annual session in the First Church, Philadelphia. The Educational Institutions, Home Missions, The Home for the Aged, and Parochial Schools received the major share of attention at the sessions. The Women's organizations and the Men's Brotherhood held sessions. Rev. G. T. Soldner presided and Prof. Quiring of Bluffton gave a series of valuable Bible lectures.

May 6—Rev. W. S. Gottshall gave a series of Bible lectures at Freeman College.

May 6—Miss Dorothy Quiring, a High School student at Bluffton, Ohio and daughter of Prof. and Mrs. Quiring of Bluffton College, won the first place in the Peace Declamation Contest held in the First Church under the auspices of the Ohio Council of churches.

May 9—The first unit of the Bethel Home for the Aged at Newton, Kansas, was dedicated. The home is being built by the Bethel Deaconess Home and Hospital Society, a Mennonite charitable institution, which has about 600 members scattered over a large part of the United States. The Society owns and operates the Bethel Deaconess Hospital at Newton Kansas, and the Bethel Hospital at Mt. Lake, Minn.

May 13—Rev. L. H. Glass, of the Altoona, Pa., Mission reports: Baptized, 22; received into church, 31; confessions, 48. The Sunday School has an average attendance of 103.

May 13—A new publication, The Christian Review, issued by the Rundschau Publishing House, Winnipeg, Man., appeared under the editorship of E. S. Hallman, Guernsey, Sask. It is a 16-page weekly designed to fill a need in the homes. The paper has since been discontinued.

May 16—Baptismal services were held in Bethel College church, when sixteen young people were baptized. Thirteen were previously received by letter.

May 27—Dr. J. W. Kliewer, President of Bethel College, delivered the address at the Witmarsum Theological Seminary Commencement. The President, Dr. J. E. Hartzler, in his annual report expressed much satisfaction with the work of the past year. The year closed again without a financial deficit. Rev. LeRoy Mitchell, pastor of the Second Baptist Church, (Colored) Lima, was one of those receiving the M. A. degree. For more than ten years Rev. Mitchell has been a student at Bluffton College and Witmarsum Seminary. He graduated from the Seminary with the Th. B. and B. D. degrees previously.

May 31—The Preparatory School at Mountain Lake, Minn., closed the year by awarding diplomas to 23, who had completed the courses.

May 31—The 31st annual convention of the Christian Endeavor Union of the Eastern District was held in the Upper Milford church, Zionsville, Pa., with emphasis being given to Junior work and Missions. Dr. J. E. Hartzler of Witmarsum Seminary gave the address.

June 12—A two-day convention of the Young People's Societies of the Middle District Conference opened in Berne, Ind. Over 150 visitors registered. At this convention $2,500 was pledged for the General Conference Foreign Missionary Treasury.

June 14—The unveiling of a marble bust of the late Dr. N. C. Hirschy, first president of Bluffton College, took place in the Bluffton College Chapel following the twenty-sixth Commencement exercises of the institution.

June 20-23—The Pacific District Conference met at Monroe Wash. The Conference acted favorably on the suggestion of the Field Sec-

retary to allow in the budget for the occasional circulation of a News-Letter to serve as a clearing house of ideas.

June 20-23—The northern Conference met in Bethany church, Freeman, S. Dak. This conference publishes a report of the proceedings of the sessions, including the principal papers and addresses of the conference. In the report of the 1926 sessions appear addresses of the president of conference, Rev. J. A. Tieszen, Henry Boehr, Rev. W. S. Gottshall, Ida Epp, John Schrag, Prof. P. E. Whitmer and Bennie Bargen.

June 27—The Sunday evening services in the First Church, Philadelphia, was in charge of the Young People. A C. E. Study class had passed successfully an examination on the Course and were awarded certificates by the president of the County Union.

July 5—Prof. Paul Whitmer, dean of Witmarsum Seminary, gave a series of lectures on "Christian Living" in the Bethany Church, Freeman, S. Dak. A successful five-weeks D. V. B. S. term was just closed.

July 31—During the last week two parties of Russian immigrants arrived in Canada. In the first were 226 persons, in the second, 94.

August 7-15—The Young People's Retreat of 1926 for the Western Section was held at Bethel College. Courses were offered in Church History, Teacher Training, Missions, and The Lord's Prayer. There was a "Morning Watch" and a "Vespers", daily. Instruction in recreational exercises was given in the afternoon.

Aug. 8-15—The Young People's Retreat for the Eastern Section was held at Bluffton College. The "Morning Watch" and "Sunset Hour" were observed daily. Young People's Problems, Missions, Bible Study Mennonite History, and World Problems were prominent in the program. Social and recreational activities were provided.

Aug. 15-18—The Middle District Conference held sessions in the Ebenezer church, near Bluffton, O. This conference represents a membership of 4,300. Evangelism was the keynote of the conference. Many visitors on their way to General Conference were present at the sessions and a number participated.

Aug. 22—The 24th session of the General Conference of Mennonites of North America convened in the First Church, Berne, Indiana. The 125 churches were represented by about 300 delegates. There are 22,895 communicants in 132 churches. The number of delegates and visitors registered approached the 1,000 mark. About 475-500 visitors were served at each meal in the large community auditorium. The President, Rev. H. J. Krehbiel, and the Vice-President. Rev. P. P. Wedel, preached the sermons. the one in the English language and the other in the German, at the opening service on Sunday morning. The afternoon and the evening were given over to the Sunday school and the Young People's interests. Business sessions began Monday morning and continued throughout the week. An early morning devotional service preceded the business sessions. A spirit of brotherhood and devotion pervaded the meetings and was in evidence on every hand. President Krehbiel presided in a masterly way, and under his direction the business moved smoothly and expeditiously. The second Sunday was given over to Missionary interests, and in the evening the concluding address was the strong one of the President given in many places. on "The Ending of War". The Youth Movement and Educational Interests made their way to the very forefront in the Conference and will undoubtedly have their place coordinate with the departments of Missions, Publication and Relief Work, in the activities of the Boards in the 3-year term. The next meeting of General Conference will be held at, or in the surrounding community, of Newton, Kansas. Rev. P. P. Wedel, the V. President was elevated to the office of President.

Aug. 31—The Deep Run, Pa. congregation was represented at the General Conference at Berne Ind. by ten adults and one minor.

October 16—Twelve young people after receiving catechetical instruction were baptized and admitted to the Deep Run church by Pastor A. M. Fretz.

THE GENERAL CONFERENCE

Calendar of Officers and Boards

OFFICERS OF THE CONFERENCE

President, Rev. P. P. Wedel, Moundridge, Kansas.
Vice-President, Rev. A. J. Neuenschwander, 2342 N. 9th St., Philadelphia, Pa.
Secretary, Rev. C. E. Krehbiel, Newton, Kansas.

EXECUTIVE COMMITTEE

Rev. P. P. Wedel, Moundridge, Kansas, Chairman.
Rev. A J. Neuenschwander, Philadelphia, Pa., Vice-Chairman.
Rev. C. E. Krehbiel, Newton, Kansas, Secretary.
Dr. J. W. Kliewer, Newton, Kansas.
Rev. W. S. Gottshall, Marion, S. Dakota.
Rev. H. J. Krehbiel, Reedley, California.
Dr. S. K. Mosiman, Bluffton, Ohio.
Rev. John Lichti, Medford, Oklahoma.
Rev. G. N. Harms, Whitewater, Kansas.
Bro. C. F. Claassen, Newton, Kansas, Conference Treasurer.

FIELD SECRETARY AND STATISTICIAN

Rev. C. E. Krehbiel, Newton, Kansas.

PROGRAM COMMITTEE

Prof. E. J. Hirschler, Bluffton, Ohio.....1929
Rev. P. R. Aeschliman, Almota, Wash.....1932
Prof. J. F. Moyer, Newton, Kansas.....1935

BOARD OF FOREIGN MISSIONS

Chairman, Dr. J. W. Kliewer, Newton, Kansas....1929
Secretary, Rev. P. H. Richert, Goessel, Kansas....1929
Treasurer, Bro. J. G. Regier, Newton, Kansas....1932
Candidate Secretary, Rev. S. M. Musselman, Bluffton, Ohio,.....1932
Vice-Chairman, Rev. M. M. Horsch, Upland, Cal..1935
Rev. G. T. Soldner, Souderton, Pa.....1935

BOARD OF HOME MISSIONS

Chairman, Rev. W. S. Gottshall, Marion, S. Dak...1929
Secretary, Rev. A. S. Shelly, 21 E. Herman Street, Germantown, Pa.....1935
Treasurer, Rev. J. E. Amstutz, Trenton, Ohio.....1935
Rev. David Toews, Rosthern, Sask.....1929
Rev. S. S. Baumgartner, Portland, Oregon.....1932
Rev. J. M. Regier, Pandora, Ohio.....1932

BOARD OF PUBLICATION

Chairman, Rev. H. J. Krehbiel, Reedley, Calif....1935
Secretary, Rev. M. J. Galle, Aberdeen, Idaho....1932
Treasurer, Bro. J. F. Lehman, Berne, Indiana....1929
Rev. E. J. Neuenschwander, Bluffton, Ohio....1929
Dr. J. R. Thierstein, Newton, Kansas.....1935
Rev. J. M. Suderman, Newton, Kansas.....1932

BOARD OF EDUCATION

Chairman, Dr. S. K. Mosiman, Bluffton, Ohio....1935
Vice-Chairman, Rev. S. M. Rosenberger, Quakertown, Pa.....1929
Secretary, Dr. J. H. Langenwalter, 1803 University Ave., Wichita, Kansas.....1932
Treasurer, Prof. D. H. Richert, Newton, Kansas...1932
Rev. P. R. Schroeder, Berne, Indiana.....1929
Prof. A. J. Regier, Freeman, S. Dakota.....1935

EMERGENCY RELIEF COMMISSION

Chairman, Rev. John Lichti, Medford, Okla.....1932
Secretary, Bro. C. F. Claassen, Newton, Kansas....1929
Treasurer, Bro. C. F. Claassen, Newton, Kansas..1929
Bro. Maxwell H. Kratz, 1600 Walnut, Philadelphia, Pennsylvania.....1929
Bro. J. P. Habegger, Berne, Indiana.....1935
Rev. C. C. Wedel, Goessel, Kansas.....1932

BOARD OF TRUSTEES

Chairman, Rev. G. N. Harms, Whitewater, Kans..1932
Secretary, Bro. J. W. Krehbiel, Moundridge, Kans..1932
Treasurer, Bro. C. F. Claassen, Newton, Kansas...1929
Rev. D. D. King, Lind, Washington.....1929
Bro. J. D. Moyer, Souderton, Pa.....1929
Rev. A. P. Waltner, Marion, S. Dakota.....1932
Bro. S. D. Ruth, Beatrice, Nebr.....1935
Bro. J. H. Richert, Newton, Kansas.....1935
Rev. A. J. Dyck, Inman, Kansas.....1935

SANATORIUM COMMISSION

Chairman, Rev. D. B. Hess, Alta Loma, Calif.*....
Secretary, Bro. D. J. Dahlem, Alta Loma, Calif.....1926
Treasurer, Bro. E. H. Haury, Upland, Calif.....1929
Rev. P. R. Aeschliman, Almota, Wash.....1929
Bro. J. J. Eyman, Reedley, Cal.....1926
Bro. D. C. Krehbiel, Reedley, Calif.....**1923
Rev. H. Riesen, Newton, Kansas
*Proxy for Henry Riesen

COMMITTEE ON DOCTRINE AND CONDUCT

Rev. A. S. Shelly, 21 E. Herman St., Germantown, Pa.
Bro. Maxwell H. Kratz, 1600 Walnut, Philadelphia, Pa.
Rev. W. W. Miller, Pulaski, Iowa.
Rev. P. R. Schroeder, Berne, Indiana.
Rev. S. M. Rosenberger, Quakertown, Pa.

COMMITTEE ON CONFESSION OF FAITH.

Dr. J. H. Langenwalter, 1803 University Ave., Wichita, Kansas.
Rev. P. H. Richert, Goessel, Kansas.
Rev. Rodolphe Petter, Lame Deer, Montana.
Rev. W. S. Gottshall, Marion, South Dakota.
Rev. P. R. Aeschliman, Almota, Washington.

GENERAL CONFERENCE FOREIGN MISSIONS AND MISSION WORKERS

OKLAHOMA:
Cantonment and Fonda—Mr. and Mrs. G. A. Linscheid.
Hammon—*Mr. and Mrs. H. J. Kliewer.
Clinton—Mr. and Mrs. J. B. Ediger.
Canton—Mr. and Mrs. H. T. Neufeld.

ARIZONA:
Oraibi—Native helper Fred Johnson and Elizabeth Schmidt.
Hotevilla—Mr. and Mrs. J. R. Duerksen.
Tuba P. O. (Moencopi station)—Mr. and Mrs. J. B. Frey.

MONTANA:
Lame Deer—Mr. and Mrs. R. Petter.
Birney—Mr. and Mrs. R. Petter, Supervisors, Native Helper Yellowfox, station worker.
Busby—*Mr. and Mrs. A. Habegger, substituted at present by Mr. and Mrs. H. A. Schlink.
Ashland—Mr. and Mrs. Valdo Petter.

INDIA:
Champa—Mr. and Mrs. P. A. Penner, Miss L Lehman, Mr. and Mrs. Ferdinand Isaac, Dr. H. R. Bauman and his wife, Dr. Mrs. Bauman.
Janjgir—Mr. and Mrs. P. W. Penner, Miss Clara Kuehney.
Maudahei—*Mr. and Mrs. P. J. Wiens, Miss Martha Burkhalter, Mr. and Mrs. J. Thiessen.
Korba—Mr. and Mrs. C. H. Suckau, Mr. and Mrs. J. R. Duerksen.
Basna—Mr. and Mrs. S. T. Moyer, Mr. and Mrs. Paul A. Wenger, Mrs. Mary Y. Burkhard.

CHINA:
Kai Chow (East Suburb) Mr. and Mrs. H. J. Brown, Mr. and Mrs. S. F. Pannabecker, Mr. and Mrs. A. M. Lohrenz, M. D., Sister Elizabeth Goertz, E. G. Kaufman.
Kai Chow City—*Mr. and Mrs. S. J. Goering, Miss Aganetha Fast, Miss Marie J. Regier.
Tamingfu—Mr. and Mrs. P. J. Boehr, Mr. and Mrs. W. C. Voth, Miss Frieda Sprunger, Mr. and Mrs. C. L. Pannabecker, M. D.

*On furlough.

GENERAL CONFERENCE HOME MISSIONS

LIST OF WORKERS

LOS ANGELES, CALIFORNIA:
Mission, Immanuel Church—Rev. and Mrs. Albert Claassen, Rev. and Mrs. Rudolf Schmidt, Miss Lavina Burkhalter. Workers' Home, 654 E. 79th Street.

HUTCHINSON, KANSAS:
Mennonite Mission Church—Rev. and Mrs. P. J Wiens. Workers' Home, 723 E. 7th Street.

CHICAGO, ILLINOIS:
Mennonite Mission Church—Rev. and Mrs. M. M. Lehman, Miss Catherine Niswander. Workers' Home, 1500 W. 72d Place.

ALTOONA, PENNSYLVANIA
Mennonite Memorial Mission Church—Rev. L. H. Glass, Supt. and Pastor, 510 21st Ave. Mission address, 2204 Eleventh Ave.

COUPON MISSION:
Philip J. Metzger, 906 Walton Ave., Altoona.

MOUNTAIN MISSION:
Upper Poplar Run and Smith's Corner, Pa.—Rev. and Mrs. Daniel Gerig, Miss Elizabeth Braun. Address: East Freedom, Pa., R. F. D.

MECHANICS GROVE MISSION:
Calvary Mennonite Church—Rev. and Mrs. Daniel J. Unruh. Address: Quarryville, Pa., R. F. D.

ITINERANT MISSION WORKER:
Rev. Edward Duerksen, Alsen, N. Dakota.

CANADA:
Rev. David Toews, Supt., Rosthern, Sask.
Rev. C. F. Sawatzky, Laird, Sask.
Rev. Gerh. Buhler, Waldheim, Sask.

A number of ministers among the new settlers from Russia, temporarily assisted out of Home Mission funds.

OFFICERS AND COMMITTEES OF EASTERN DISTRICT CONFERENCE 1926—1927

President—V. B. Boyer, 1442 Linden St., Allentown, Pa.
Secretary—A. M. Fretz, Perkasie, Pa.
Treasurer—Erwin S. Weiss, Willow Grove, Pa.

PROGRAM COMMITTEE

Joseph B. Bechtel.....Term Expires 1927
A. J. Neuenschwander.....Term Expires 1928
A. S. Shelly.....Term Expires 1929

HOME MISSION AND CHURCH EXTENSION COMMITTEE

E. Y. Fretz 1927
J. Snyder 1927
H. S. Stauffer..... 1928
V. B. Boyer..... 1928
S. M. Rosenberger.. 1929
D. M. Landis 1929

PUBLICATION AND HISTORICAL COMMITTEE

U. S. Stauffer 1927
S. M. Grubb 1928
S. M. Rosenberger 1929

BUILDING FUND COMMITTEE

Harvey H. Baum 1927
U. S. Stauffer 1928
Isaiah W. Gross 1929

EDUCATIONAL COMMITTEE

A. J. Neuenschwander 1927
Jacob R. Fretz..... 1927
G. T. Soldner 1928
A. S. Alderfer..... 1928
A. S. Shelly 1929
S. M. Grubb. 1929

BOARD OF MANAGERS OF HOME

H. B. Kratz 1927
J. B. Clemens 1927
Wilmer G. Nyce ... 1927
Monroe Geisinger .. 1928
Aaron L. Bauer 1928
Harvey S. Kulp ... 1928
G. T. Soldner 1929
I. W. Gross 1929
Norman Bechtel ... 1929

TREASURER OF HOME FUNDS

J. D. Moyer 1927

TRUST FUND AND FINANCIAL BOARD FOR THE YEAR

Erwin S. Weiss, Victor B. Boyer, John D. Moyer, Aaron L. Bauer.

ORPHAN CAUSE COMMITTEE

Victor B. Boyer 1927
Mrs. Jacob R. Fretz 1927
D. M. Landis 1928
Mrs. H. D. Detweiler 1928
F. H. Swartz 1929
Mrs. J. B. Bechtel 1929

SUNDAY SCHOOL COMMITTEE

Norman Berkey 1927
D. J. Unruh 1928
Jacob R. Fretz 1929

BUDGET COMMITTEE FOR THE YEAR

V. B. Boyer, Edwin S. Weiss, and the chairman of Home Mission and Educational Committee and of Board of Managers of Home.

AUDITORS

H. M. Detweiler, Allen R. Fretz.

OFFICERS AND COMMITTEES, MIDDLE DISTRICT CONFERENCE

President, Rev. S. M. Musselman.
Vice-President, Rev. A. S. Rosenberger.
Secretary, D. W. Bixler.
Trustees: Joseph Baughman, '27; P. C. Suter, '28; J. F. Lehman, '29; J. A. Schwartzendruber, '30; D. J. Basinger, '31.

EDUCATIONAL COMMITTEE

L. L. Miller, '27; E. J. Hirschler, '28; H. J. Schrag, '29.

PROGRAM COMMITTEE

J. M. Regier, '27; S. K. Mosiman, '28; A. R. Keiser, '29.

EVANGELIZATION COMMITTEE

J. E. Amstutz, '27; A. S. Rosenberger, '28; P. E. Whitmer, '29.

OFFICERS AND COMMITTEES OF PACIFIC DISTRICT CONFERENCE

President, M. J. Galle.
Vice-President, M. M. Horsch.
Secretary, D. C. Krehbiel.
Treasurer, J. H. Hilty.
Field Secretary, C. F. Mueller.
Evangelization Committee: P. R. Aeschliman, S. S. Baumgartner, P. A. Kliewer.
Business Committee: J. Toews, D. D. King, A. Claassen.
Trustees: J. J. Eymann, J. C. Jantz, S. S. Baumgartner, A. J. Richert, J. H. Stuckey.

OFFICERS AND COMMITTEES OF NORTHERN DISTRICT CONFERENCE

President, Rev. Alfred P. Waltner, Marion, S. Dak.
Vice-President, Rev. A. W. Friesen, Henderson, Nebraska.
Secretary, D. H. Fast, Mountain Lake, Minn.
Treasurer, A. A. Penner, Mountain Lake, Minn.
Statistician, John A. Fast, Munich, N. Dak.
Business Committee: Rev. W. S. Gottshall, Marion, S. Dakota; Rev. Isaac J. Dick, Mountain Lake, Minnesota; John C. Miller, Freeman, S. Dak.
Evangelization Committee: J. J. Friesen, Henderson, Nebraska; Henry J. Fast, Mountain Lake, Minnesota; Rev. Jacob A. Tieszen, Dolton, S. Dakota.

OFFICERS AND COMMITTEES OF CANADA CONFERENCES

Chairman, David Toews.
Vice-Chairman, Benjamin Ewert.
Secretary, Jacob Gerbrandt.
Home Mission Committee: John Gerbrandt, Chairman; Isaac P. Friesen, Secretary; Heinrich Born, Treasurer.
Program Committee: Benjamin Ewert; G. A. Peters; I. P. Friesen.
Representatives on Colonization Board: David Toews; Peter P. Epp; Jacob Gerbrandt.

EASTERN DISTRICT CONFERENCE STATISTICS

CONGREGATIONS	Total Membership January, 1926	MEMBERSHIP GAIN Baptized	GAIN Letter	GAIN Right Hand of Fellowship	LOSS Death	LOSS Dismissal	LOSS Removed	Sunday School	Offerings from S. S.	From School Joined Church	Young People's Societies	Ladies' Aid	Ladies' Sew. Soc.	Ladies' Mission Soc.	FINANCIAL REPORT Congregational Purposes	Sunday School Purposes	Y. P. S. Purposes	Ladies' Organizations Purposes	Eastern Conference Budget
1. Allentown	133		2		1	7		126	$ 909.38		35	20			$ 1,328.39	$ 90.25		$ 55.29	
2. Altoona	95	23	2	40	2	7	1	119		20	96	17					$ 10.73	13.43	
3. Barrville	25	5		9				50	51.43						78.05	45.75			
4. Bertolet*																			
5. Bowmansville	29	4			1	2		50		4					86.86	19.77			
6. Boyertown**																			
7. Deep Run	208				6			75	154.95		20			25	709.00	47.95	8.77		$ 581.00
8. East Swamp	71	6	2		3	1		97	202.76	6					539.53	179.87	117.48		
9. Flatland	25					1		100	69.17						210.67	64.90			
10. Germantown	26	2	1	2	1	3	2	21	98.58	2		13			435.64	48.33			
11. Hereford	225	5	1		1			328	904.08	4	74	38			7,179.46	641.75	103.93	47.75	
12. Man's Choice	49			8				65	42.08	3					240.79	35.19			
13. Mechanic's Grove	27	4	1					67	185.58						160.28	37.50			
14. Napier	92	12		2				76	37.57										
15. Perkasie	39				2	1		50	61.57		12	12			226.85	38.76		1.50	50.00
16. Philadelphia, I.	443	15	2	4	5	8		400	2,545.53	11	76	80	20		6,119.74	1,045.97	200.00	8.55	
17. Philadelphia, II.	184	4	4		3			152	420.21	4					1,850.68	420.21			
18. Quakertown, Bethany	103	6	3			1	1	115	338.75	4		27			1,027.03	150.74	11.75	95.45	
19. Roaring Spring																			
20. Saucon																			
21. Schwenksville	250	6			3	3		125	330.35	5					2,652.84	71.12			
22. Smith Corner	25							59	177.00						177.00				
23. Souderton	362	19	3	1	3				2,185.92	10	85				2,966.73	3,077.70			375.00
24. Springfield	39							30						10	176.20	20.00		68.65	80.00
25. Upper Milford	145	11		1	4			140	163.04	12	29	27			1,238.69	120.73	10.11		83.50
26. West Swamp	164	10	1			3		200	518.65	10	45	36			1,014.40	395.07	69.00	82.26	
Total	2759	132	22	67	35	37	4	2445	$9,339.44	95	482	270	20	35	$28,418.24	$6,551.60	$531.77	$373.88	$1,169.50

* Included in Schwenksville. ** Included in Hereford.

EASTERN DISTRICT CONFERENCE STATISTICS (Continued)

	Special for Conf. Treasury	Special for Mennonite Home	Foreign Mission	Home Mission Gen. Conf.	Treasury of Gen. Conf.	Relief	Educational	Orphan Fund	Temperance	Other Purposes	Building Fund Conference	Building Purposes	Charity	Bluffton College Endowment	Chapel in China
1.		$ 90.44	$ 361.40							$ 464.62	$289.14			$ 2,200.00	
2.			8.00												
3.			17.00												
4.															
5.	5.00	25.00											$ 5.00		
6.															
7.			170.00	100.00		101.44								3,650.00	
8.	55.75		67.00	50.00				$ 25.00							
9.	90.00	20.00	100.14			13.00									
10.	69.25	21.50	28.08					11.60	4.05	10.00					
11.	186.25	186.50	316.42	60.50				20.00		120.00				6,000.00	
12.			2.00												
13.			8.98			30.90									
14.			284.00												
15.	26.40	15.00	36.48	13.00		25.35				3.75				1,100.00	
16.	175.10	276.00	635.68	153.52	44.50		35.80	37.55	50.00	164.35		$2,096.69	$153.14		
17.		29.35	25.00	25.00					19.75						
18.	250.50	21.25	78.50	44.69		39.40		12.50						3,610.00	
19.															
20.															
21.	92.60	51.25	506.23							93.32					
22.															
23.		246.10	1,009.97	150.20		31.00				308.50				8,000.00	
24.		37.50	27.47			23.03								1,360.00	
25.	395.00	110.50	219.88					171.00		18.81				3,590.00	$59.29
26.	283.00	100.00	987.18	41.32		32.44								3,650.00	
	$1,018.85	$1,239.39	$4,884.41	$638.23	$44.50	$296.55	$35.80	$267.65	$73.80	$1,783.35	$289.14	$2,096.69	$158.14	$33,160.00	$59.29

STATISTICS OF THE MIDDLE DISTRICT CONFERENCE FOR THE SESSION OF 1926

CHURCH	PLACE	PASTOR	MEMBERSHIP								S. S. Enrollment	No. of Teachers	Y. P. Societies		Mission Societies		CONTRIBUTIONS					
			Increase		Decrease			Total Membership	Blessing of Infants								Foreign Missions All Organizations	Home Missions All Organizations	Congregational Purposes	Education	Other Purposes	Total
			Baptism	Letter	Death	Dismissals	Other causes							Enrollment		Enrollment						
Zion Menn. Church	Donnellson, Iowa	J. E. Kauffman	7		4	1		212	6		195	16	2	79	2	77	$ 1304.00	$ 354.11	$ 3565.00	$ 400.00	$ 217.00	$ 5840.11
Salem Menn. Church	Dalton, Ohio	A. R. Keiser	15	7	1	1	6	198	5		194	13	2	108	2	50	1374.36	222.00	2057.52	3570.00	.....	7256.28
Pulaski Menn. Church	Pulaski, Iowa	W. W. Miller			2			212			190	15	1	50	2	30	541.06	307.71	1300.00	85.00	83.00	2316.77
Emanuel Menn. Ch.	Noble, Iowa	H. J. Schrag	25	15	4	1		310	4		186	24	2	74	1	...	634.90	142.80	1730.43	202.00	390.52	3100.65
Wayland Menn. Ch.	Wayland, Iowa	H. J. Schrag	17	4	1			302	3		270	18	2	30	1	49	612.64	10.52	1795.08	475.00	92.27	2985.51
Ebenezer Menn. Ch.	Bluffton, Ohio	E. J. Neuenschwander	15	3	1	1	2	443			510	28	2	...	1	...	2298.65	1149.32	3393.27	.....	248.00	7089.24
St. John Menn. Ch.	Pandora, Ohio	A. S. Rosenberger	5	3	2	8		282			290	20	2	70	2	85	1474.67	255.09	2617.16	90.00	.....	4436.92
Summerfield Menn. Ch.	Summerfield, Illinois	A. S. Bechtel			1	4		154	2		130	10	2	33	1	20	420.65	160.00	1650.00	1939.50	71.19	4241.34
Grace Menn. Church	Pandora, Ohio	J. M. Regier	5	3	3	2	2	327			341	28	3	125	2	140	1898.56	604.97	4097.84	645.95	713.07	7960.39
Bethel Menn. Church	Fortuna, Missouri	P. P. Hilty	6			3		146			157	17	1	48	1	59	616.00	78.00	1460.00	.....	76.00	2230.00
First Menn. Church	Berne, Indiana	P. R. Schroeder	26	5	9	17	2	988	41		1147	51	2	657	3	571	9153.46	1827.97	5408.15	500.00	*13707.27	30596.85
First Menn. Church	Wadsworth, Ohio	L. L. Miller	9	10	2	5		204	5		170	8	1	12	1	...	277.57	35.00	2154.54	2000.00	222.41	4689.52
Apostolic Menn. Ch.	Trenton, Ohio	J. E. Amstutz			2	1		239			117	10	1	22	1	26	166.05	44.22	2126.77	3750.00	240.91	6327.95
First Menn. Church	Chicago, Illinois	M. M. Lehman	9			3		54	2		230	20	2	75	2	35	214.86	2903.36	.....	.....	91.00	3209.22
First Menn. Church	Bluffton, Ohio	S. M. Musselman	16	69	4	5		415			410	26	3	...	2	75	1279.09	324.34	3226.78	197.10	**3718.23	8745.54
								4486													$101026.29

*$10,379.86 for Russian Relief

**For Pipe Organ

STATISTICS OF THE NORTHERN DISTRICT CONFERENCE FOR 1926

CHURCH	ELDER	MINISTERS	Language	Meetings	Mission Services	MEMBERSHIP									FINANCES		
						Members Jan. 1, 1925	Received By Letter	Received By Baptism	Total Received	Lost by Death	Lost by Removal	Lost by Withdrawal	Total Loss	Membership January, 1926	Congregational Purposes	Home Mission	Foreign Mission
1. Bergtelder, ... Mt. Lake, Minn.	Rev. D. P. Eitzen	A. A. Wiebe H. H. Quiring	German	Every Sunday	Monthly and 3 special	149		13	13	2			2	160	$ 443.34	$ 560.32	$ 590.5
2. Bethlehem, ... Bloomfield, Mont.			German English	2 every Sunday	Monthly	194				3	5	4	12	182	1,436.97	98.66	708.0
3. Bethany, ... Freeman, S. Dak.	Elmer Basinger	S. P. Preheim J. J. Engbrecht P. P. Kleinsasser	German English	German every Sunday Eng. twice a mo.	6 times a year	145	9	2	11	2	2	2	6	150	6,739.95	215.40	347.2
4. Bethel, ... Dolton, S. Dak.	Jacob A. Tieszen		German	Every Sunday	Monthly	66	2							68	1,488.30	20.00	55.0
5. Bethesda, ... Henderson, Nebr.	Joh. F. Epp	A. W. Friesen H. H. Epp P. H. Pankratz	German	Every Sunday	Occasionally	498	5	18	23	6	1	2	9	512	2,250.00	454.00	1,601.0
6. 1. Mennonite, ... Mt. Lake, Minn.	Isaac I. Dick	D. D. Harder	German	Every Sunday	Monthly and 3 special	330	2	5	7	5			5	332	852.00	95.00	475.0
7. 1. Mennonite, ... north of Butterfield, Minn.	Jacob Stoesz		German	Every Sunday	Occasionally	52		4	4					56	110.00	50.00	127.7
8. 1. Mennonite, ... Lostwood, N. Dak.			German	Occasionally		37			6				3	46	345.00	68.00	470.0
9. Swiss Mennonite, ... Alsen, N. Dak.	N. F. Toews till Jan. 1, 1926		German English	Every Sunday	Occasionally	113	1	7	8		10	5	15	106	1,080.75	68.80	376.6
10. Salems, ... Munich, N. Dak.	N. F. Toews till Jan. 1, 1926	J. J. Penner Evangelist	German	Every Sunday	Occasionally	88	4	4	8	1	11		12	84	514.07	187.13	148.4
11. Salem Zion, ... Marion, S. Dak.	Alfred P. Waltner	John I. A. Schrag	German	Every Sunday	Occasionally	316	5	26	31			2	2	345	1,309.81	245.00	611.0
12. Friedensberg, ... Avon, S. Dak.	David A. Schultz	Heinr. Unruh	German English	Every Sunday	Monthly	100	1		1	1		3	4	97	403.35	78.72	1,700.6
13. Salem Mennonite, ... Wisner, Nebr.			German English	Occasionally		60		9	9	1	5		6	63	1,126.00		49.9
14. Bethel, ... Mt. Lake, Minn.	H. H. Regier	J. J. Balzer J. C. Peters P. J. Friesen	German	Every Sunday	Monthly	337	7	26	33	3	1	2	6	364	2,891.95	50.00	1,150.0
15. Salem Mennonite, ... Marion, S. Sak.	W. S. Gottshall		German English	Every Sunday	Occasionally	366	7	21	28	2	2	3	7	371	3,152.72	733.87	1,962.1
16. Bethesda, ... Marion, S. Dak.	Derk P. Tieszen	A. F. Duerksen David Tieszen H. Ortman Evangelisten	German	Every Sunday	Occasionally	180		10	10	4		2	6	184	400.00	120.00	645.0
17. Emmanuel, New Huttertal, Doland, S. Dak.		J. W. Kleinsaser	German	Every Sunday	Quarterly	122	6		6	2	2		4	122	1,266.75	38.78	227.5
						3153	49	145	198	32	39	25	99	3242	$25,810.01	$3,082.03	$11,346.0

STATISTICS OF THE NORTHERN DISTRICT CONFERENCE FOR 1926

	FINANCES				SUNDAY SCHOOL								Y P. SOCIETIES			WOMEN'S SEW. SOC.			
	Education	Benevolences	Other Purposes	Total	Name of Supt.	Meetings held every Sunday	No. of Teachers	Average Attendance	No. of Scholars	Teachers' Meetings	Collections How Often	Collections Total	Meetings	Members	Money Raised	Meetings	Membership	Contributions	TOTAL INCOME
1.	$ 80.00	$ 72.15	$ 31.59	$ 1,777.99	John H. Quiring Jacob F. Loewen	"	19			Quarterly	Every Sunday	$ 377.57	Semi-monthly		$ 105.04	Monthly		$ 69.85	$ 2,330.45
2.		244.83	108.25	2,596.78	Peter H. Unruh	"	12		215		Every Sunday	390.11	Monthly	110	60.63	Monthly	35	315.16	3,362.68
3.			54.87	7,557.47	J. C. Neufeld	"	13	165	200		Every Sunday	300.27	Jr. ev. Sunday Sr. 2 times monthly	50 40	23.65	Monthly	20	166.81	8,048.20
4.		80.78	13.60	1,657.68	Zacharias Ewert	"	7	90	125		Monthly	78.96	Monthly						1,736.64
5.	6,650.00	1,000.00		11,965.00	John P. Siebert	"	18	450	600		Every Sunday	513.00	Every Sunday	200	175.00	Monthly	25	415.00	13,068.00
6.	120.00	420.00		1,962.00	John P. Quiring	"	14	275	325	Weekly in winter	Every Sunday	433.00	Monthly	55	139.00	2 times a month	15	284.00	2,818.00
7.	20.25	11.50		319.51	John A. Stoesz	"	7	59	104		Every Sunday	47.76	Monthly	50		Monthly	21	135.76	503.03
8.			125.00	4,113.00	H. A. Friesen	"	6	80	95		Every Sunday		Monthly			Monthly	20	225.00	4,338.00
9.		63.20	121.00	1,710.41	C. J. Graber	"	7	90	100	Occasionally	Every Sunday	213.46	Monthly		73.18				1,997.05
10.		52.74	33.07	935.44	J. A. Fast	"	7	56	126	Weekly	Every Sunday	190.66			150.00				1,276.10
11.		613.00	148.00	2,926.81	Elias J. Schrag	"	15				Quarterly	206.00	2 times monthly		136.70			201.81	3,471.32
12.		530.00	23.15	2,735.90	H. C. Ewert	"	10	86	132		Every Sunday	619.71				2 times a month	25	110.00	3,465.61
13.		56.75		1,232.65	Henry Boehr	"	8	40	75		Monthly	183.35	2 times monthly	122	269.74	2 times a month	40	719.57	2,405.31
14.	324.00	133.62	363.50	4,613.07	D. H. Fast	"	26	288	420	Weekly	Every Sunday	816.33	2 times monthly	150	54.00	Quarterly	110	432.21	5,915.61
15.		1,069.57	260.45	7,178.74	Joseph J. Preheim	"	16	240	350	Weekly	Every Sunday	359.96	Monthly			Monthly		136.49	7,675.79
16.		515.02		1,680.02	Benj. V. Tieszen	"	8	165	275				Monthly	65	140.00				1,820.02
17.				1,533.06	John A. Hofer	"	6	75	100		Monthly	123.81							1,656.87
	$7,194.25	$4,863.16	$1,282.48	$42,731.71			199	2159	3242			$4,853.95			$1,326.94		336	$3,211.66	$65,888.08

STATISTICAL REPORT OF THE PACIFIC DISTRICT CONFERENCE FOR 1925

CONGREGATIONS										
Name and Place of Congregations	Ministers	Meetings	Add. by baptisms.	Add. by letters.	Decrease by death.	Decrease by removal	Present membership.	YOUNG PEOPLE'S MEETING	Mission Society.
1 First Menn. Church, Aberdeen....	1	Twice each Sunday	4	3		1	137	Each Sunday	2nd Thur. each month
2 Menn. Church, Colfax.....	1	Each Sunday		1	1		67	Each Sunday	Monthly
3 Menn. Church, Escondido.....	1	Each Sunday		1			10	Monthly	
4 Menn. Church, Lind.....	1	Every other Sunday			2	1	95	Ev. 2nd Sun.	Every other Sunday
5 First Menn. Church, Monroe.....	1	Each Sunday	13	14		3	108	Twice monthly	
6 San Marcos, Paso Robles.....	1	Each Sunday			1	1	72	Monthly	Monthly
7 Emanuels Church, Pratum.....	1	Each Sunday		4	1	6	122	Each Sunday	Every 3 months
8 First Menn. Church, Shafter.....	1	Each Sunday	2	13	1		58	Twice monthly	
9 Salem Menn. Church, Ruff.....	1	Every two weeks					55	Twice monthly	
10 First Menn. Church, Reedley.....	1	Twice each Sunday	16	7	5	2	365	Each Sunday	Twice a month
11 First Menn. Church, Upland.....	1	Twice each Sunday	12	13	4	1	277	Each Sunday	Monthly
		Total	47	56	15	15	1366		
12 First Menn. Church, Paso Robles..									
13 Emmanuel Church, Aberdeen.....									
14 Emmanuel Church, Los Angeles....	2	3 times each Sunday	1	24		2	104	Each Sunday	Monthly
			48	80	15	17	1470		
15 Zion Church, Dallas.....									

STATISTICAL REPORT OF THE PACIFIC DISTRICT CONFERENCE FOR 1925 (Continued)

	SUNDAY SCHOOL						FINANCIAL REPORT								
	How Often Held	Teachers	Scholars	Workers Conference	Teachers Training Class		Congregational Purposes	Foreign Missions	Home Missions	Education	S. School	Pacific District Conference	Miscellaneous	Relief Work	Total of all Contributions
1	Each Sunday	16	211	Monthly	Weekly 9 Members		$ 5,511.00	$ 491.38	43.31		339.00	25.13	442.53		6,852.35
2	Each Sunday	9	147		12 Members		550.00	700.00	20.00		200.00	55.00			1,525.00
3	Each Sunday	3	27				26.50	80.00	28.00		14.40		4.50	65.70	219.10
4	Each Sunday	10	125				904.47	193.91	70.00		148.25 103.13	89.86	5.00		1,411.89
5	Each Sunday	11	130	Weekly			1,167.53	124.70	58.19		59.15		52.00		1,564.70
6	Each Sunday	9	140				237.50	318.00	133.00	50.00	61.50	26.50	280.80		1,107.30
7	Each Sunday	11	166				1,550.00	140.00	148.00		60.00		52.00		1,950.00
8	Each Sunday	9	100				725.57	67.15	77.52		111.95				984.19
9	Each Sunday	7	65				815.09	63.35	15.50		42.93	11.46			848.33
10	Each Sunday	28	342	Monthly	Weekly		3,565.27	854.12	212.25	142.00	528.25		201.02		5,502.91
11	Each Sunday	16	240	Weekly	Weekly		2,537.50	1.065.19	794.57		858.81	115.22	517.33	472.28	6,380.98
		129	1693				$17,590.43	4,097.80	1,600.72	192.00	2,526.97	323.17	1,555.18	537.98	$28,346.75
12															
13															
14	Each Sunday	22	206	Quarterly			738.34	507.80	1,131.10		145.49	64.64	158.64		2,746.21
		151	1899				$18,328.77	$4,605.60	2,731.82	192.00	2,672.46	387.81	1,713.82	537.98	31,092.96

Ministers of General Conference

Arranged According to their District Conference Affiliation

EASTERN CONFERENCE

Amstutz, S. S. ..... Quarryville, Pa.
Boyer, V. B. ..... 1442 Linden St., Allentown, Pa.
Foulke, Linford ..... Quakertown, Pa.
Fretz, A. M. ..... Perkasie, Pa.
Gehman, R. H. ..... Denver, Pa.
Gerig, Daniel ..... East Freedom, Pa.
Glass, L. H. ..... 2206 Eleventh Ave., Altoona, Pa.
Grubb, N. B. ..... 1703 N. 20th St., Phila., Pa.
Grubb, S. M. ..... 2956 N. 12th St., Philadelphia, Pa.
Herline, Samuel ..... Mans Choice, Pa.
Johnson, E. E. S. ..... Pennsburg, Pa.
Martin, Amos F. ..... Lancaster, Pa.
Neuenschwander, A. J. ..... 2342 N. 9th St., Philadelphia
Nyce, Howard G. ..... Lansdale, Pa.
Rosenberger, S. M. ..... 25 S. 10th St., Quakertown, Pa.
Shelly, A. S. ..... 21 Herman St., Germantown, Pa.
Shelly, Elwood ..... Pennsburg, Pa.
Shelly, H. W. ..... 1036 Stella St., Philadelphia, Pa.
Snyder, Jacob ..... Roaring Springs, Pa.
Soldner, Grover ..... Souderton, Pa.
Swarr, J. W. ..... Quarryville, Pa.
Swartz, Freeman ..... Schwenksville, Pa.
Unruh, D. H. ..... Quarryville, Pa.
Wolf, Adam ..... 2003 Fifth St., Altoona, Pa.
Yoder, S. D. ..... Roaring Springs, Pa.

Licentiates:

Stubbs, R. V. .....
Landis, D. M. ..... 3340 N. 18th St., Philadelphia, Pa.
Shaw, L. L. ..... Altoona, Pa.
Bauman, Irwin ..... Bally, Pa.

MIDDLE DISTRICT CONFERENCE

Amstutz, John E. ..... Trenton, Ohio
Bechtel, Andrew S. ..... Summerfield, Ill.
Haas, Jacob ..... Pandora, Ohio
Hilty, P. P. ..... Fortuna, Mo.
Kaufman, John ..... Donnellson, Iowa
Keiser, Austin R. ..... Dalton, Ohio
Lehman, Joel ..... Berne, Ind.
Lehman, M. M. ..... 1500 W. 72nd Place, Chicago, Ill.
Miller, L. L ..... Wadsworth, Ohio
Miller, W. W. ..... Pulaski, Iowa
Mullett, E. S. ..... Nappanee, Ind.
Mosiman, S. K. ..... Bluffton, Ohio
Musselman, S. M. ..... Bluffton, Ohio
Neuenschwander, E. J. ..... Bluffton, Ohio
Niswander, M. A. ..... Pulaski, Iowa
Quiring, Prof. Jacob ..... Bluffton, Ohio
Regier, J. M. ..... Pandora, Ohio
Rosenberger, Arthur S. ..... Pandora, Ohio
Schrag, H. J. ..... Wayland, Iowa
Schroeder, P. R. ..... Berne, Ind.
Van der Smissen, C. H. A. ..... Berne, Ind.
Warkentin, J. D. ..... Fortuna, Mo.
Whitmer, P. E. ..... Bluffton, Ohio

NORTHERN CONFERENCE

Balzer, J. J. ..... Mountain Lake, Minn.
Basinger, Elmer ..... Freeman, S. D.
Dick, Isaac J. ..... Mountatin Lake, Minn.
Duerksen, Edward ..... Alsen, N. D.
Eitzen, David ..... Mountain Lake, Minn.
Epp, H. D. ..... Henderson, Neb.
Epp, H. H. ..... Henderson, Neb.
Epp, Jno. F. ..... Henderson, Neb.
Fast, Martin ..... Arena, N. Dakota
Friesen, Peter J. ..... Butterfield, Minn.
Friesen, Abr. W. ..... Henderson, Neb
Gottshall, W. S. ..... R. 2, Marion, S. D.
Harder, David ..... Butterfield, Minn.
Hubin, Daniel ..... Butterfield, Minn.
Kleinsasser, J. W. ..... Doland, S. D.
Kleinsasser, P. P. ..... Freeman, S. D.
Niesen, John ..... Mountain Lake, Minn.
Pankratz, P. H. ..... Henderson, Neb.
Peters, John C. ..... Mountain Lake, Minn.
Preheim, S. P. ..... Freeman, S. D.
Quiring, H. H. ..... Mountain Lake, Minn.
Schrag, John ..... Marion, S. D.
Schultz, David ..... Avon, S. D.
Stoesz, Jacob ..... Mountain Lake, Minn.
Tschetter, P. P. ..... Bridgewater, S. D.
Thiesen, Derk T. ..... Marion, S. D.
Thiesen, J. A. ..... Dolton, S. D.
Toews, N. F. ..... Mountain Lake, Minn.
Unruh, H. P. ..... Avon, S. D.
Waltner, Alfred ..... Marion, S. D.
Wiebe, A. A. ..... Delft, Minn.

WESTERN CONFERENCE

Albrecht, Abraham ..... Goessel, Kan.
Albrecht, Franz ..... Beatrice, Neb.
Andres, John P. ..... Elbing, Kan.
Baergen, Jacob ..... Corn, Okla.
Bahnmann, N. W. ..... Pretty Prairie, Kans.
Balzer, Abraham ..... Hillsboro, Kan.
Banman, Heinrich ..... Canton, Kan.
Banman, J. J. ..... Goessel, Kan.
Boese, John ..... Halstead, Kan.
Buller, P. P. ..... Goessel, Kan.
Buller, P. ..... Goessel, Kan.
Dirks, C. J. ..... Greensburg, Kan.
Dirks, Jacob ..... Buhler, Kan.
Dirks, Jac. A. ..... Whitewater, Kan.
Dyck, H. J. ..... Elbing, Kan.
Dyck, A. J. ..... Inman, Kan.
Ediger, D. J. ..... Buhler, Kan.
Enns, Gustav ..... Hesston, Kan.
Entz, J. E. ..... Newton, Kan.
Epp, J. B. ..... Meno, Okla.
Epp, J. D. ..... Newton, Kan.
Epp, J. H. ..... Hillsboro, Kan.
Ewert, W. J. ..... Hillsboro, Kan.
Ewert, J. A. ..... Hillsboro, Kan.
Ewert, D. C. ..... Inman, Kan.
Ewert, A. A. ..... Orienta, Okla.
Flaming, John ..... Corn, Okla.
Flaming, Peter ..... Buhler, Kan.
Flickinger, J. J. ..... Pretty Prairie, Kan.
Fast, H. A. ..... Newton, Kan.
Funck, Henry ..... Calumet, Okla.
Frantz, Peter E. ..... Buhler, Kan.
Frey, Corn. ..... Newton, Kan.
Frey, Gustav ..... Lehigh, Kan.
Froese, Abraham W. ..... Ft. Cobb, Okla.
Friesen, Gerhard ..... Deer Creek, Okla.
Goering, Christian J. ..... Moundridge, Kan.
Goertz, David ..... Hillsboro, Kan.
Harder, Bernhard W. ..... Whitewater, Kan.
Harms, G. N. ..... Whitewater, Kan.
Heidebrecht, Peter ..... Inman, Kan.
Hirschler, Christ. E. ..... Hanston, Kan.
Janzen, John D. ..... Hillsboro, Kan.
Janzen, J. M. ..... Goessel, Kan.
Janzen, Jacob ..... Cordell, Okla.
Kauffman, N. R. ..... Moundridge, Kan.
Kliewer, J. W. ..... Newton, Kan.
Koehn, F. D. ..... Perryton, Tex.
Krehbiel, C. E. ..... Newton, Kan.
Krehbiel, H. P. ..... Newton, Kan.
*Kroeker, Klaas ..... Inman, Kan.
Langenwalter, J. H. ..... 1803 University, Wichita, Kan.
Linscheid, G. A. ..... Canton, Okla.
Linscheid, J. P. ..... Arlington, Kan.
Lohrenz, D. D. ..... Orienta, Okla.
Lorenz, Jacob W. ..... Pretty Prairie, Kans.